

# **Bierton Particular Baptist Hymn Music**

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A Collection taken from William Gadsby's Hymn

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[www.BiertonParticularBaptists.co.uk](http://www.BiertonParticularBaptists.co.uk)

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## Presentation and Dedication

This collection of hymns, free from Arminianism, are presented and dedicated to the students, pastors and teachers and members of Christ-Centered Church Inc. Ministries, Philippines, under the care of William Ola Poloc, its founder and senior pastor (Bishop) on the, 16th January 2020, by David Clarke, founder of Trojan Horse International (TULIP) Inc. This being the suggested musical scores. However since the metre of each song is listed other tune may be selected to sing the hymns.

### Brief History of the Baguio Christ-Centered Churches Ministries Inc.

Pstr William O. Poloc Sr. was released from the New Bilibid prison in August 2002, where he graduated with a Degree in Theology, and started prison ministries in his hometown Baguio City, with his wife and the aid of a certain missionary from UK, by name David Clarke, the founder of Trojan Horse International. In December 2002 they were able to baptize 22 inmates in Baguio City Jail, 9 inmates in Benguet Provincial jail, along with William's wife Beth Poloc and Josephine Ortis, along with her daughter Karen Basoon, who had all confessed their faith in the Lord Jesus Christ. David Clarke returned to the UK in 2003 after his mission.

Later, God gave them a burden to open a church within the city so as to reach out to their families, relatives and the families of my co inmates who are still incarcerated at the New Bilibid Prison.

By His grace the Baguio Christ-Centered Church Inc. stood up. As years go by God continued to bless the church by drawing more souls into it. He also bless us with a bible school to train ministers unable to study in expensive bible schools. Graduates of our school were sent out to reach lost souls and augment Christ Centered mission churches to different places around the archipelago. As a result, by God's grace and providence Christ Centered Churches were established to the different places in the country.

God's work here in the Northern Philippines bloomed most especially here in the city of Baguio. The Baguio Christ-Centred Church is the mother church of all the Christ Centered Churches in the Philippines namely; The Pilot- Christ-Centred Church, The Kamog Christ-Centred Church, The Christ-Centered-Church Theological School(TULIP), The Christ-Centred Radio Ministry, The Christ-Centred Jail Ministries etc.). We'll, we are truly blessed by these works He has entrusted to us. To God be the glory!

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Christ-Centered Ministries Philippines



### Personal note from the publisher

It is noted and remarked that this date of publication is the Golden Jubilee <sup>1</sup>(Leviticus 25:8-13 King) of conversion of David Clarke, which took place on, 16th January 1971.

David Clarke is the sole remaining member of Bierton Particular Baptists who was called by the Lord and sent by the church to preach the gospel in 1982. The doctrinal foundation of Trojan Horse Mission are those of the Bierton Particular Baptists Articles of religion.

View the Wikipedia Entry for Bierton and view None Conformist Place of Worship



<sup>1</sup> 8 And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years.

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*C.M. Isaac Watts*

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The wondering world inquires to know

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*L.M. Isaac Watts*

When mourners stand and hear me tell

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A Man there is, a real Man,

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Why should the children of a King

#### 25 Breathing after the Holy Spirit

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Come, Holy Spirit, heavenly Dove,

#### 26 The Operations of the Holy Spirit

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Eternal Spirit, we confess

#### 27 To the Holy Ghost

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Come, Holy Spirit, come;

#### 28 "It is the Spirit that quickeneth."

*John 6. 63; 14. 16*

Blest Spirit of truth, eternal God,

#### 29 Led by the Spirit

*Ezek. 37. 5, 9; John 16. 14*

Descend from heaven, celestial Dove,

#### 30 The Fruit of the Spirit

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The soul that with sincere desires

#### 31 "The kingdom of God is ... in power."

*1 Cor. 4. 20*

A form of words, though e'er so sound,

#### 32 "He shall not speak of himself."

*John 16. 13; 15. 26*

Whatever prompts the soul to pride,

#### 33 Praise to the Ever-blessed Trinity

*Col. 2. 2; Rev. 11. 17*

Blest be the Father and his love,

**34 Love of and praise to the blessed Trinity***Tit. 3. 4-6*

To comprehend the great THREE-ONE,

**35 Praise to Father, Son and Spirit***Ps. 9. 11; 27. 6*

Come, thou almighty King,

**36 Christ's Nativity***Luke 2. 13-15; 2 Cor. 5. 19*

Hark! the herald-angels sing,

**37 The Incarnate God***Isa. 7. 14; Matt. 1. 23*

Let earth and heaven combine,

**38 "Jesus."***Luke 1. 31-33; 2. 10-14*

Behold! the grace appears,

**39 "Bethlehem."***Matt. 2. 1, 5, 6; Luke 2. 4-16*

Come, ye redeemed of the Lord,

**40 "And the Word was made flesh."***John 1. 14*

How blest is the season at which we appear!

What wisdom, majesty, and grace

Space and duration God does fill,

**HYMN WRITERS BIOGRAPHIES****OF SINGING PSALMS, AS A PART OF PUBLIC WORSHIP, by Dr. John Gill.****FURTHER PUBLICATION****DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION AMONG PARTICULAR BAPTISTS**

♩=100

The Infinity of God. Ps. 147. 5; Heb. 4. 13

I. Watts

1. Great God! how in - fi - nite art thou! What worth-less worms are  
 2. Thy throne e - ter - nal a - ges stood, Ere seas or stars were  
 3. [Na - ture and time quite nak - ed lie To thy im - mense sur-  
 4. E - tern - i - ty, with all its years, Stands pre - sent in thy

we! Let the whole race of creat-ures bow, And pay their praise to thee!  
 made; Thou art the e - ver - liv - ing God, Were all the na-tions dead.  
 - vey, From the for - ma-tion of the sky, To the great burn-ing day.]  
 view; To thee there's noth-ing old ap-pears Great God! there's noth-ing new!

5. Our lives through various scenes are drawn,  
 And vexed with trifling cares,  
 While thy eternal thought moves on  
 Thy undisturbed affairs.

6. Great God! how infinite art thou!  
 What worthless worms are we!  
 Let the whole race of creatures bow,  
 And pay their praise to thee!

$\text{♩} = 130$  The Eternity of God. Ps. 90. 2; Lam. 5. 19; Hab. 1. 12 I. Watts

1. Lord, raise my soul a - bove the ground, And draw my  
 2. Long ere the lof - ty skies were spread, Je - ho - vah  
 3. His bound - less years can ne'er de - crease, But still main -  
 4. While like a tide our min - utes flow, The pre - sent

thoughts to thee; Tea - ch me, with sweet and sol - emn sound, To  
 filled his throne; O - r A - dam formed, or an - gels made, The  
 - tain their prime; E - - ter - ni - ty's his dwel - ling - place, And  
 and the past, H - e fills his own im - mor - tal NOW, And

praise the 'ter - nal Three. To praise the 'ter - nal Three.  
 Mak - er lived a - lone. The Mak - er lived a - lone.  
 ev - er is his time. And ev - er is his time.  
 sees our a - ges waste. And sees our a - ges waste.

5. The sea and sky must perish too,  
 And vast destruction come!  
 The creatures! look how old they grow,  
 And wait their fiery doom.  
 And wait their fiery doom.

6. Well; let the sea shrink all away,  
 And flame melt down the skies,  
 My God shall live an endless day  
 When the old cre'tion dies.  
 When the old cre'tion dies.



$\text{♩} = 90$  The Power of God. Exod. 15. 6; Ps. 62. 11 R. Burnham

1. God is my ev - er - last - ing King; God is my Strength, and  
 2. Through the Re - deem - er's prec - ious blood, I feel the might - y  
 3. Now, Lord, thy won - drous pow'r ex - ert, And ever - y ran - somed

I will sing; His pow'r up - holds my feeble frame, And  
 pow'r of God; Through the rich aid di - vine - ly giv'n, I  
 soul sup - port; Give us fresh strength to wing our way To

I'm vic - tor - ious through his name. Dev - ils re - treat when  
 rise from earth, and soar to heav'n. [Dear Lord, thy weak - er  
 re - gions of eter - nal day. [There may we praise the

he ap - pears; Then I a - rise a - bove my fears, And ever - y fier - y  
 saints in - spire, And fill them with cel - es - tial fire; On thy kind arm may  
 great I AM, And shout the vic - t'ries of the Lamb; Raise ever - y chor - us

dart rep - el, And van - quish all the force of hell.  
 they rel - y, And all their foes shall sure - ly fly.]  
 to his blood, And tri - umph in the pow'r of God.]

$\text{♩} = 90$  The Sovereignty of God. Job. 23. 13; Rom. 9. 15-18 I. Watts

1. Keep si - lence all cre - at - ed things, And wait your Ma-ker's nod; My  
 2. Life, death, and hell, and worlds un-known, Hang on his firm de - cree; He  
 3. Chained to his throne a vol - ume lies, With all the fates of men, With  
 4. His pro - vi - dence un - folds the book, And makes his coun-sels shine; Each

soul stands trem - bling while she sings The hon - ours of her God.  
 sits on no pre - car - ious throne, Nor bor - rows leave TO BE.  
 ev - ery an - gel's form and size, Drawn by the 'ter - nal pen.  
 op - 'ning leaf, and e - very stroke, Ful - fils some deep de - sign.

5. Here he exalts neglected worms  
 To sceptres and a crown;  
 And there the following page he turns,  
 And treads the monarch down.

6. [Not Gabriel asks the reason why,  
 Nor God the reason gives;  
 Nor dares the favourite angel pry  
 Between the folded leaves.]

7. My God, I would not long to see  
 My fate with curious eyes;  
 What gloomy lines are writ for me,  
 Or what bright scenes may rise.

8. In thy fair book of life and grace,  
 O may I find my name  
 Recorded in some humble place,  
 Beneath my Lord the Lamb.

$\text{♩} = 150$  The Wisdom of God. 1 Cor. 1. 24; Eph. 3. 9-11 I. Watts

1. The Lord, de-scend-ing from a - bove, In - vites his child - ren near, While  
 2. Here, in thy gosp-el's wond-rous frame, Fresh wis-dom we pur - sue; A  
 3. Thy name is writ in fair - est lines; Thy wond-ers here we trace; Wis-  
 4. The law its best o - be-dience owes To our in - car - nate God; And  
 5. But still the lust - re of thy grace Our warm-er thoughts em - ploy s; Gilds

power, and truth, and bound-less love Dis - play their glor - ies here.  
 thou - sand ang - els learn thy name, Be - yond whate-'er they knew.  
 - dom through all the myst-ery shines, And shines in Je - sus' face.  
 thy re - veng - ing jus - tice shows Its hon - ours in his blood.  
 the whole scene with bright - er rays, And more ex - alts our joys.

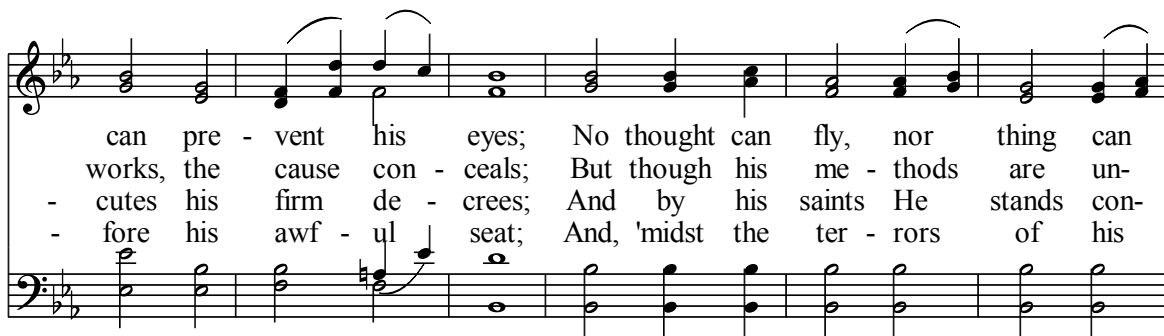
♩=130

## The Wisdom and Knowledge of God. Ps. 139

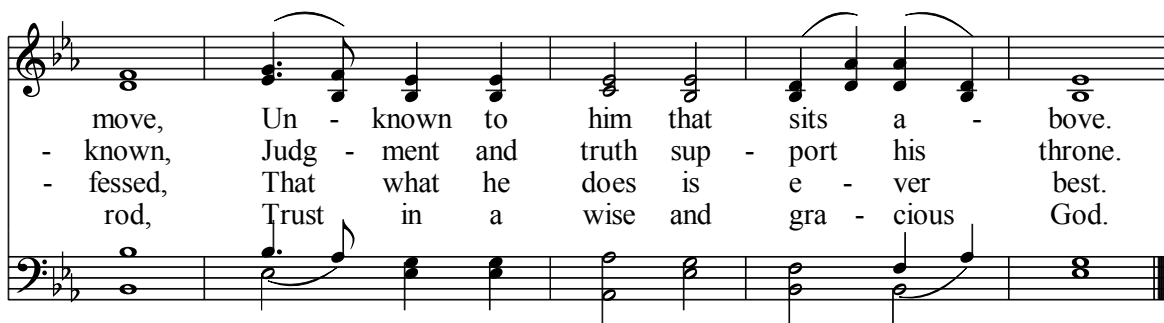
B. Beddome



1. God's ways are just, his coun - sels wise; No dark - ness  
 2. He in the thic - kest dark - ness dwells; Per - forms his  
 3. In heaven, and earth, and air, and seas, He ex - e -  
 4. Wait, then, my soul, sub - mi ssive wait, Pros - trate be -

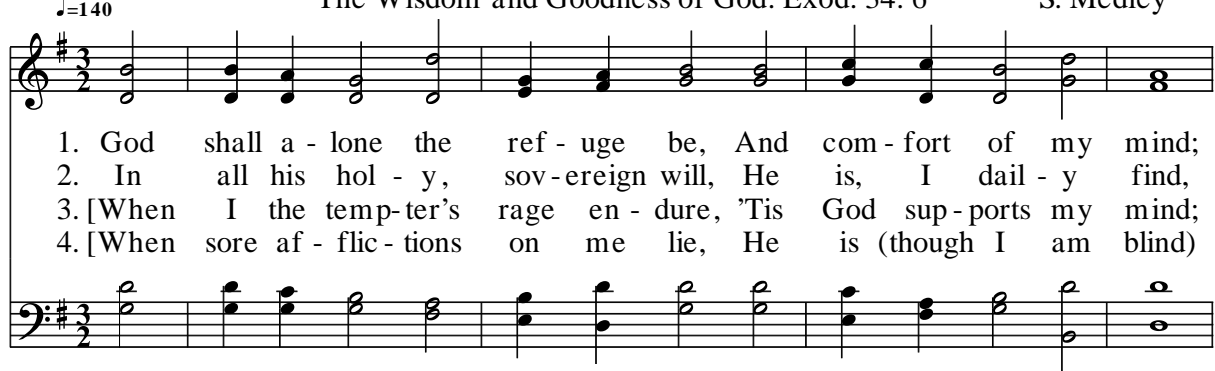


can pre - vent his eyes; No thought can fly, nor thing can  
 works, the cause con - ceals; But though his me - thods are un -  
 - cutes his firm de - crees; And by his saints He stands con -  
 - fore his awf - ul seat; And, 'midst the ter - rors of his



move, Un - known to him that sits a - bove.  
 - known, Judg - ment and truth sup - port his throne.  
 - fessed, That what he does is e - ver best.  
 rod, Trust in a wise and gra - cious God.

$\text{♩} = 140$  The Wisdom and Goodness of God. Exod. 34. 6 S. Medley



1. God shall a - lone the ref - uge be, And com - fort of my mind;  
 2. In all his hol - y, sov - ereign will, He is, I dail - y find,  
 3. [When I the temp - ter's rage en - dure, 'Tis God sup - ports my mind;  
 4. [When sore af - flic - tions on me lie, He is (though I am blind)



Too wise to be mis - ta - ken, He, Too good to be un - kind.  
 Too wise to be mis - ta - ken, still Too good to be un - kind.  
 Too wise to be mis - ta - ken, sure, Too good to be un - kind.]  
 Too wise to be mis - ta - ken, yea, Too good to be un - kind.]

5. What though I can't his goings see,  
 Nor all his footsteps find?  
 Too wise to be mistaken, He,  
 Too good to be unkind.

6. Hereafter he will make me know,  
 And I shall surely find,  
 He was too wise to err, and O,  
 Too good to be unkind.

$\text{♩} = 100$  The Justice and Goodness of God. Deut. 32. 4 B. Beddome

1. Great God! my Mak - er and my King, Of thee I'll speak, of thee I'll sing; All  
 2. Thy an - cient thoughts and firm de - crees; Thy threat - nings and thy prom - is - es; The  
 3. Thy ter - rors and thy acts of grace; Thy threat - ning rod, and smi - ling face; Thy  
 4. While these ex - cite my fear and joy, While these my tune - ful lips em - ploy, Ac -

thou hast done, and all thou dost, De - clare thee good, pro - claim thee just.  
 joys of heav'n, the pains of hell What an - gels taste, what de - vils feel;  
 wound - ing and thy heal - ing word; A world un - done, a world re - stored;  
 - cept, O Lord, the hum - ble song, The tri - bute of a tremb - ling tongue.

$\text{♩} = 120$  The Loving-Kindness of God. Ps. 36. 7 S. Medley

1. A - wake, my soul, in joy - ful lays, And  
 2. He saw me ru - ined in the fall, Yet  
 3. [Though num'r - ous hosts of might - y foes, Though  
 4. [When troub - le, like a gloom - y cloud, Has

sing thy great Re - deem - er's praise; He just - ly claims a  
 loved me not - with - stand - ing all; He saved me from my  
 earth and hell my way op - pose, He safe - ly leads my  
 gath - ered thick and thun - dered loud, He near my soul has

song from me; His lov - ing - kind - ness, O how free!  
 lost e - state; His lov - ing - kind - ness, O how great!  
 soul a - long; His lov - ing - kind - ness, O how strong!]  
 al - ways stood; His lov - ing - kind - ness, O how good!]

5. Often I feel my sinful heart  
 Prone from my Saviour to depart;  
 But though I have him oft forgot,  
 His loving-kindness changes not!
6. Soon shall I pass the gloomy vale;  
 Soon all my mortal powers must fail;  
 O may my last expiring breath  
 His loving-kindness sing in death!
7. Then let me mount and soar away  
 To the bright world of endless day,  
 And sing with rapture and surprise,  
 His loving-kindness in the skies.

♩=160

The Everlasting Love of God. Jer. 31. 3; Eph. 2. 4, 5

J. Kent

1. 'Twas with an ev - er - last - ing love That God his own e - lect em - braced;  
 2. Long ere the sun's re - ful - gent ray Pri - me - val shades of dark - ness drove,  
 3. Then in the glass of his de - crees, Christ and his bride ap - peared as one;  
 4. O love, how high thy glor - ies swell! How great, im - mu - ta - ble, and free!

Be - fore he made the worlds a - bove, Or earth on her huge col - umns placed.  
 They on his sa - cred bo - som lay, Loved with an ev - er - last - ing love.  
 Her sin, by im - pu - ta - tion, his, Whilst she in spot - less splen - dour shone.  
 Ten thousand sins, as black as hell, Are swal - lowed up, O love, in thee!

5. [Loved, when a wretch defiled with sin,  
 At war with heaven, in league with hell,  
 A slave to every lust obscene;  
 Who, living, lived but to rebel.]

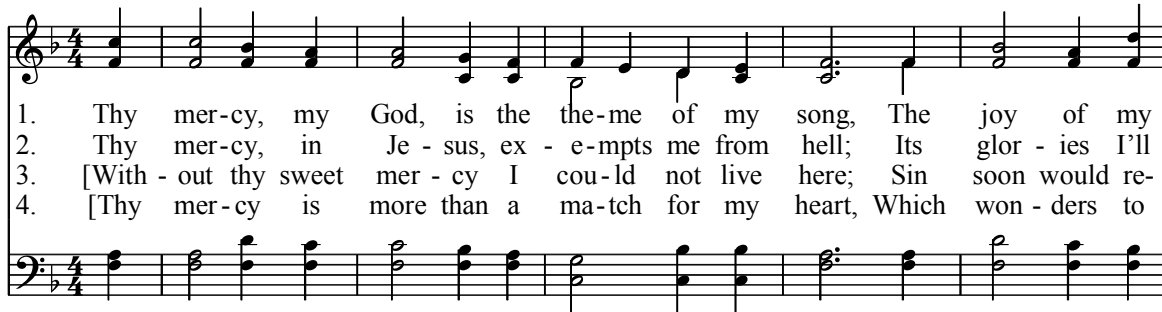
6. Believer, here thy comfort stands –  
 From first to last salvation's free,  
 And everlasting love demands  
 An everlasting song from thee.



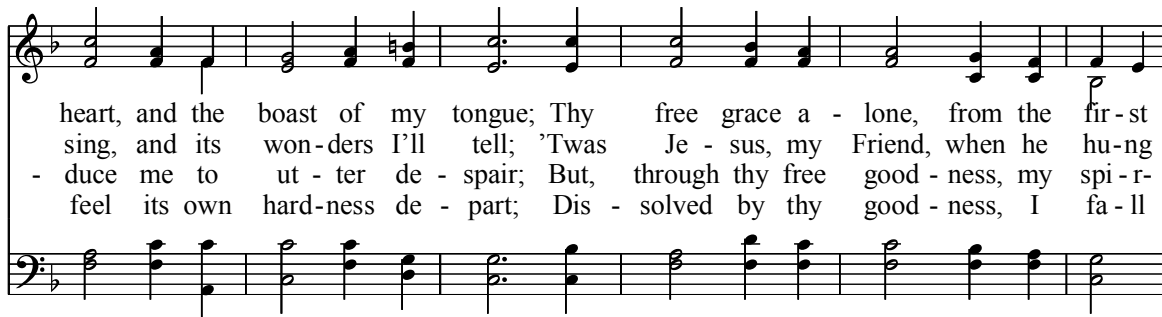
♩=110

Singing of Mercy. Ps. 89. 1; Rom. 15. 9

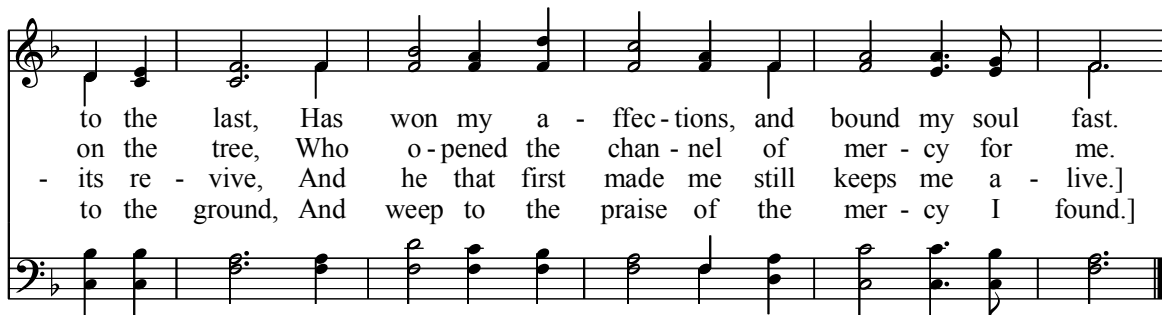
J. Stocker



1. Thy mer-cy, my God, is the the-me of my song, The joy of my  
 2. Thy mer-cy, in Je - sus, ex - e-mpts me from hell; Its glor - ies I'll  
 3. [With - out thy sweet mer - cy I cou - ld not live here; Sin soon would re-  
 4. [Thy mer-cy is more than a ma-tch for my heart, Which won - ders to



heart, and the boast of my tongue; Thy free grace a - lone, from the fir - st  
 sing, and its won-ders I'll tell; 'Twas Je - sus, my Friend, when he hu-ng  
 - duce me to ut - ter de - spair; But, through thy free good - ness, my spi - r-  
 feel its own hard-ness de - part; Dis - solved by thy good - ness, I fa - ll



to the last, Has won my a - ffec-tions, and bound my soul fast.  
 on the tree, Who o - pened the chan - nel of mer - cy for me.  
 - its re - vive, And he that first made me still keeps me a - live.]  
 to the ground, And weep to the praise of the mer - cy I found.]

5. The door of thy mercy stands open all day,  
 To the poor and the needy, who knock by the way.  
 No sinner shall ever be empty sent back,  
 Who comes seeking mercy for Jesus's sake.

6. Great Father of mercies, thy goodness I own,  
 And the covenant love of thy crucified Son;  
 All praise to the Spirit, whose whisper divine  
 Seals mercy, and pardon, and righteousness mine.

$\text{♩} = 100$  The All-Sufficient Mercy of God. Ps. 89. 28 R. Burnham

1. All glor - y to merc - y we bring, The merc - y that reigns ev - er  
 2. The merc - y con - vert - ing we prize; In merc - y for - giv - ing de -  
 3. [And when we are wound - ed by sin, And scarcely a prayer can re -  
 4. What though in the fur - nace we fall, Free merc - y the Sa - viour pro -  
 5. For merc - y up - hold - ing we pray; For merc - y con - firm - ing a -

- more, The in - fi - nite merc - y we sing, The merc - y e - ter - nal a - dore.  
 - light; For con - quer - ing merc - y we rise, We rise and tri - umph - ant - ly fight.  
 - peat, The merc - y that heals us a - gain, Is merc - y trans - port - ing - ly sweet.]  
 - claims; Free merc - y in Je - sus we call, And glor - i - fy God in the flames.  
 - spire; And merc - y will bear us a - way To God and the glor - i - fied choir.

## The Everlasting Mercy of God. Ps. 136; 100. 5

J. Hart

1. God's merc - y is for ev - er sure; E - ter - nal  
 2. I base - ly sinned a - gainst his love, And yet my  
 3. [That prec - ious blood a - tones all sin, And ful - ly  
 4. He raised me from the low - est state, When hell was  
 5. My soul, thou hast, let what will ail, A nev - er-

is his name; As long as life and  
 God was good; His fa - vour noth - ing  
 clears from guilt; It makes the foul - est  
 my de - sert; I broke his law, and,  
 - chang - ing Friend; When breth - ren, friends, and

speech en - dure, My tongue this truth pro - claim.  
 could re - move, For I was bought with blood.  
 sin - ner clean, For 'twas for sin - ners spilt.]  
 worse than that, A - las! I broke his heart!  
 help - ers fail, On him a - lone de - pend.

♩=100

Faithfulness of God. Numb. 23. 19; Ps. 89. 1-8

I. Watts

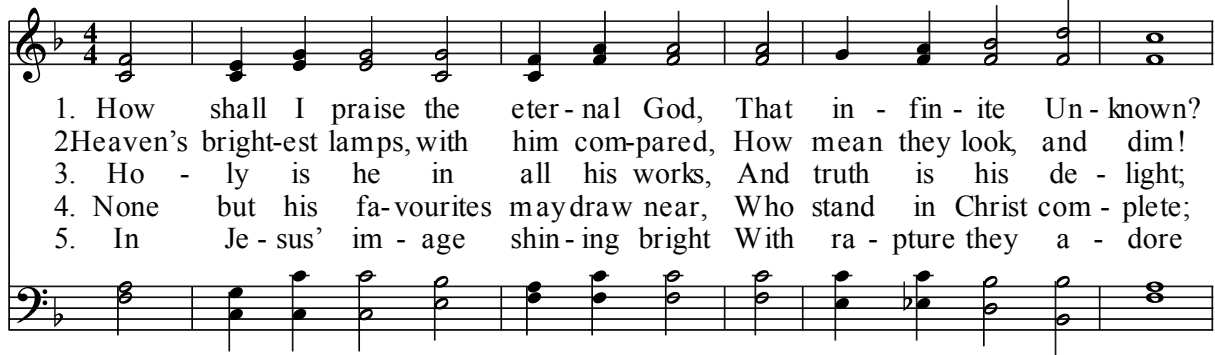
1&2 Be - gin, my tongue, some heav-en-ly theme, And speak some bound-less  
3&4 Pro - claim, "Sal - va - tion from the Lord, For wretch-ed dy - ing  
5&6 He that can dash whole worlds to death, And make them when he

thing; The might-y works, or might-ier name, Of our e - ter-nal King. Tell  
men"; His hand has writ the sac-red word With an im-mort-al pen. [En-  
please, He speaks, and that al - might-y breath Ful - fils his great de - crees. His

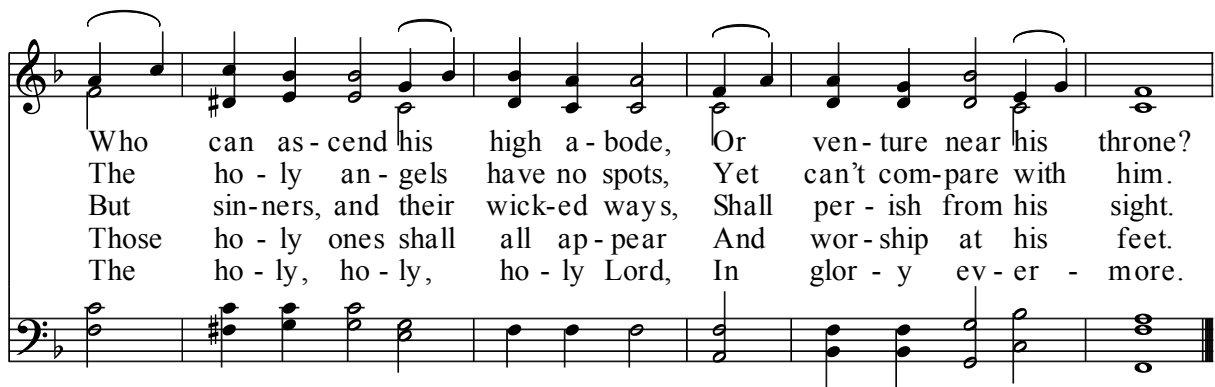
of his wond-rous faith-ful-ness, And sound his power a - broad; Sing  
- graved as in e - ter-nal brass, The might-y prom-ise shines; Nor  
ever - y word of grace is strong As that which built the skies; The

the sweet pro - mise of his grace, And the per - form - ing God.  
can the powers of dark-ness raise Those ev - er - last - ing lines.]  
voice that rolls the stars a - long Speaks all the prom - i - ses.

The Holiness of God. Ps. 111. 9; 145. 17 I. Watts &amp; J. Needham



1. How shall I praise the eter-nal God, That in - fin - ite Un - known?  
 2. Heaven's bright-est lamps, with him com-pared, How mean they look, and dim!  
 3. Ho - ly is he in all his works, And truth is his de - light;  
 4. None but his fa-vourites may draw near, Who stand in Christ com - plete;  
 5. In Je - sus' im - age shin - ing bright With ra - pture they a - dore

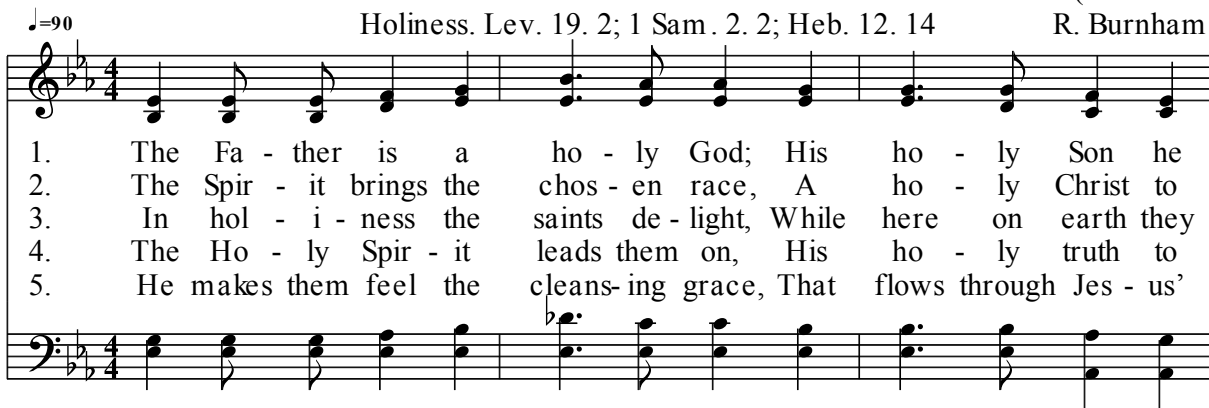


Who can as - cend his high a - bode, Or ven - ture near his throne?  
 The ho - ly an - gels have no spots, Yet can't com-pare with him.  
 But sin-ners, and their wick-ed ways, Shall per - ish from his sight.  
 Those ho - ly ones shall all ap - pear And wor - ship at his feet.  
 The ho - ly, ho - ly, ho - ly Lord, In glor - y ev - er - more.

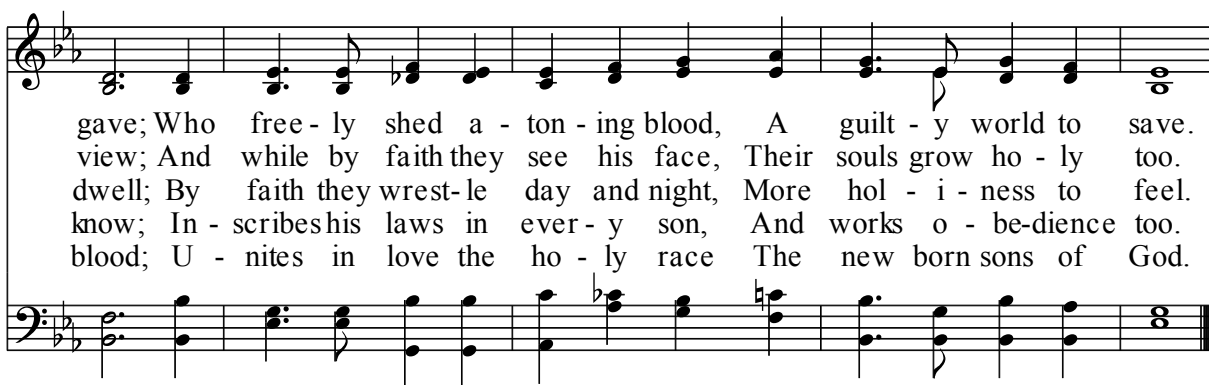
Nicholas Heins (1839-1910)

R. Burnham

$\text{♩} = 90$  Holiness. Lev. 19. 2; 1 Sam. 2. 2; Heb. 12. 14



1. The Fa - ther is a ho - ly God; His ho - ly Son he  
 2. The Spir - it brings the chos - en race, A ho - ly Christ to  
 3. In hol - i - ness the saints de - light, While here on earth they  
 4. The Ho - ly Spir - it leads them on, His ho - ly truth to  
 5. He makes them feel the cleans - ing grace, That flows through Jes - us'



gave; Who free - ly shed a - ton - ing blood, A guilt - y world to save.  
 view; And while by faith they see his face, Their souls grow ho - ly too.  
 dwell; By faith they wrest - le day and night, More hol - i - ness to feel.  
 know; In - scribes his laws in ever - y son, And works o - be - dience too.  
 blood; U - nites in love the ho - ly race The new born sons of God.

$\text{♩} = 145$  Harmony of the Perfections of God. Rom. 3. 26 W. Tucker

1. O Love, be - yond con - cep - tion great, That formed the vast stu - pen - dous plan,  
2. Thre - wis - dom shines in ful - lest blaze And jus - tice all her rights main - tains;  
3. Yes, mer - cy reigns, and jus - tice too; In Christ they both har - mon - ious meet;  
4. Such are the won - ders of our God, And the a - ma - zing depths of grace,

Where all di - vine per - fec - tions meet, To re - con - cile re - bel - lious man.  
A - ston - ished an - gels stoop to gaze, While mer - cy o'er the guil - ty reigns.  
He paid to jus - tice all its due, And now He fills the mer - cy seat.  
To save from wrath's vin - dic - tive rod, The cho - sen sons of A - dam's race.

Attributed to John Hatton, 1793

$\text{♩} = 120$  Glory and Grace in the Person of Christ. 2 Cor. 4. 6 I. Watts

1. Now to the Lord a nob - le song! A - wake, my soul; a - wake, my tongue!  
 2. See where it shines in Je - sus' face, The bright - est im - age of his grace!  
 3. The spac-i-ous earth and spread-ing flood Pro-claim the wise, the pow'r-ful God;  
 4. But in his looks a glor - y stands, The nobl - est lab - our of thy hands;

Ho - san - na to the ter - nal name, And all his bound-less love pro - claim!  
 God, in the per - son of his Son, Has all his might - iest works out - done.  
 And thy rich glor-ies from a - far Spark - le in e - very roll - ing star.  
 The pleas-ing lust-re of his eyes Out-shines the won - ders of the skies.

5. [Grace! 'tis a sweet, a charming theme!  
 My thoughts rejoice at Jesus' name!  
 Ye angels, dwell upon the sound!  
 Ye heavens, reflect it to the ground!]

6. O may I live to reach the place  
 Where he unveils his lovely face,  
 Where all his beauties you behold,  
 And sing his name to harps of gold!





Deity and Humanity of Christ. Col. 1. 16; 1 Tim. 3. 16      I. Watts

$\text{♩} = 100$

1. Ere the blue heavens were stretched a - broad, From ev - er-  
 2. By his own power were all things made; By him sup-  
 3. [Ere sin was born, or Sa - tan fell, He led the  
 4. But lo! he leaves those heaven - ly forms; The Word de-

- last - ing was the Word; With God he was; the Word was  
 - port - ed all things stand; He is the whole cre - a - tion's  
 host of morn - ing stars; (Thy gen - er - a - tion who can  
 - scends and dwells in clay, That he may hold con - verse with

God; And must di - vine - ly be a - dored.  
 Head, And an - gels fly at his com - mand.  
 tell, Or count the num - ber of thy years?]  
 worms, Dressed in such fee - ble flesh as they.

5. Mortals with joy behold his face,  
 The eternal Father's only Son;  
 How full of truth! how full of grace!  
 When through his eyes the Godhead shone.

6. Blest angels leave their high abode,  
 To learn new mysteries here, and tell  
 The loves of our descending God,  
 The glories of Immanuel.

$\text{♩} = 125$  A Description of Christ, the Beloved. Song. 5. 9-16 I. Watts

1. The won - d'ring world in - quires to know Why I should  
 2. Yes, my Be - lov - ed to my sight Shows a sweet  
 3. White is his soul, from blem - ish free; Red with the  
 4. [His head the fin - est gold ex - cels; There wis - dom

love my Je - sus so; "What are his charms," say they,  
 mix - ture, red and white: All hu - man beaut - ies, all  
 blood he shed for me; The fair - est of ten thou -  
 in per - fec - tion dwells; And glor - y, like a crown,

"a - bove The ob - jects of a mor - tal love?"  
 di - vine, In my Be - lov - ed meet and shine.  
 - sand fairs; A sun a - mongst ten thou - sand stars.  
 a - dorns Those temp - les once be - set with thorns.

5. Compassions in his heart are found,  
 Hard by the signals of his wound;  
 His sacred side no more shall bear  
 The cruel scourge, the piercing spear.]

6. [His hands are fairer to behold  
 Than diamonds, set in rings of gold;  
 Those heavenly hands that on the tree  
 Were nailed, and torn, and bled for me.]

7. [Though once he bowed his feeble knees,  
 Loaded with sins and agonies,  
 Now on the throne of his command,  
 His legs like marble pillars stand.]

8. [His eyes are majesty and love,  
 The eagle tempered with the dove;  
 No more shall trickling sorrows roll  
 Through those dear windows of his soul.]

9. [His mouth, that poured out long complaints,  
 Now smiles, and cheers his fainting saints;  
 His countenance more graceful is  
 Than Lebanon, with all its trees.]

10. All over glorious is my Lord;  
 Must be beloved, and yet adored;  
 His worth if all the nations knew,  
 Sure the whole world would love him too!

$\text{♩} = 70$  Christ Dwells in Heaven, but Visits on Earth. Song. 6. 1

1 & 2 When mourn - ers stand and hear me tell What beaut - ies in my  
 3 & 4 [In vine - yards, plant - ed by his hand, Where fruit - ful trees in  
 5 & 6 [He takes my soul, ere I'm a - ware, And shows me where his

Sav - iour dwell, Where he is gone they fain would know, That  
 or - der stand, He feeds a - mong the spic - y beds, Where  
 glor - ies are; No char - iots of Am - min - a - dib The

they may seek and love him too. My best Be - lov - ed  
 lil - ies show their spot - less heads.] He has en - grossed my  
 heaven - ly rap - ture can de - scribe.] O may my spir - it

keeps his throne On hills of light, in worlds un - known; But  
 warm - est love; No earth - ly charms my soul can move; I  
 dai - ly rise On wings of faith a - bove the skies; Till

he de - scends and shows his face In the young gar - dens of his grace.  
 have a man - sion in his heart, Nor death nor hell shall make us part.  
 death shall make my last re - move, To dwell for ey - er with my Love.

♩=100

Christ Very God and Man. John 1. 29; Isa. 9. 6

1. A Man there is, a re - al Man, With wounds still ga - ping wide,  
 2. ['Tis no wild fan - cy of our brains, No me - ta - phor we speak;  
 3. This won - drous Man of whom we tell, Is true Al - migh - ty God;  
 4. That hu - man heart he still re - tains, Though throned in high - est bliss;

From which rich streams of blood once ran, In hands, and feet, and side.  
 The same dear Man in heaven now reigns That suf - fered for our sake.]  
 He bought our souls from death and hell; The price, his own heart's blood.  
 And feels each temp - ted mem - ber's pains; For our af - flic - tion's his.

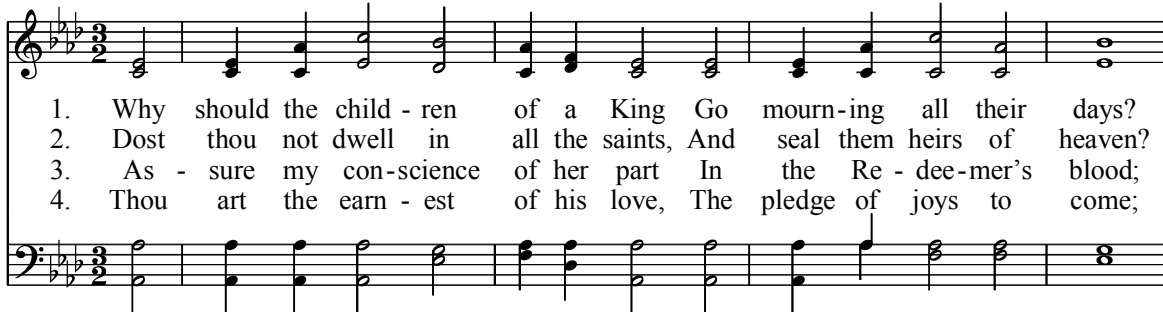
5. Come, then, repenting sinner, come;  
 Approach with humble faith;  
 Owe what thou wilt, the total sum  
 Is cancelled by his death.

6. His blood can cleanse the blackest soul,  
 And wash our guilt away;  
 He will present us sound and whole,  
 In that tremendous day.

♩ = 120

## The Witnessing and Sealing Spirit. Rom. 8. 14, 16

I. Watts



1. Why should the child - ren of a King Go mourn-ing all their days?  
2. Dost thou not dwell in all the saints, And seal them heirs of heaven?  
3. As - sure my con-science of her part In the Re - dee-mer's blood;  
4. Thou art the earn - est of his love, The pledge of joys to come;



Great Com-fort - er! de - scend and bring Some to - kens of thy grace.  
When wilt thou ban - ish my com-plaints, And show my sins for - given?  
And bear thy wit - ness with my heart, That I am born of God.  
And thy soft wings, cel - es - tial Dove, Will safe con - vey me home.

♩ = 100

Breathing after the Holy Spirit. Ps. 44. 25, 26

I. Watts

1. Come, Ho - ly Spir - it, heaven - ly Dove, With thy all - quicke - ning  
 2. Look how we gro - vel here be - low, Fond of these trif - ling  
 3. In vain we tune our for - mal songs, In vain we strive to  
 4. Dear Lord, and shall we ev - er live At this poor dy - ing  
 5. Come, Ho - ly Spir - it, heaven - ly Dove, With thy all - quicke - ning

pow'rs; Kin - dle a flame of sac - red love In these cold hearts of ours.  
 toys; Our souls can nei - ther fly nor go, To reach e - ter - nal joys.  
 rise; Ho - san - nas lang - uish on our tongues, And our de - vo - tion dies.  
 rate? Our love so faint, so cold to thee, And thine to us so great?  
 powers; Come shed a - broad a Sa - viour's love, And that shall kin - dle ours.

$\text{♩} = 100$  The Operations of the Holy Spirit. Zech. 4. 6 I. Watts

1. E - ter - nal Spir - it, we con - fess And sing the won-ders of thy grace; Thy  
 2. En - light-ened by thy heaven-ly ray, Our shades and dark-ness turn to day; Thy  
 3. Thy power and glor - y work with - in, And break the chains of reign-ing sin; Do  
 4. The troub-led con-science knows thy voice; Thy cheer-ing words a - wake our joys; Thy

power con - veys our bles - sings down From God the Fa - ther and the Son.  
 in - ward teach - ings make us know Our dan - ger and our ref - uge too.  
 our im - per - ious lusts sub - due, And guide our rov - ing feet a - new.  
 words al - lay the storm - y wind, And calm the sur - ges of the mind.



♩=100

To the Holy Ghost. Luke 11. 13; John 14. 26; 15. 26

J. Hart

1. Come, Ho - ly Spir - it, come; Let thy bright beams a - rise; Dis-  
 2. [Cheer our de - spon - ding hearts, Thou heaven - ly Par - a - clete; Give  
 3. Re - vive our droo - ping faith; Our doubts and fears re - move; And  
 4. Con - vince us of our sin, Then lead to Je - sus' blood; And

- pel the dark - ness from our minds And o - pen all our eyes.  
 us to lie, with hum - ble hope, At our Re - dee - mer's feet.  
 kin - dle in our breasts the flames Of ne - ver - dy - ing love.  
 to our won - dering view re - veal the se - cret love of God.

5. [Show us that loving Man  
 That rules the courts of bliss,  
 The Lord of Hosts, the Mighty God,  
 The eternal Prince of Peace.]

7. If thou, celestial Dove,  
 Thy influence withdraw,  
 What easy victims soon we fall  
 To conscience, wrath, and law!

6. ['Tis thine to cleanse the heart,  
 To sanctify the soul,  
 To pour fresh life on every part,  
 And new-create the whole.]

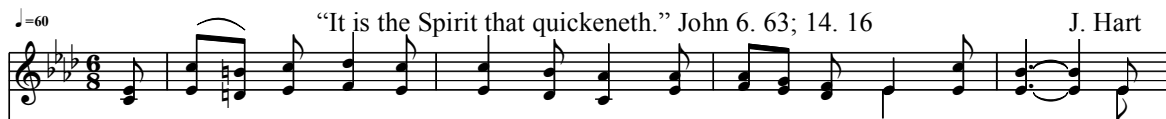
8. [No longer burns our love;  
 Our faith and patience fail;  
 Our sin revives, and death and hell  
 Our feeble souls assail.]

9. Dwell, therefore, in our hearts;  
 Our minds from bondage free;  
 Then shall we know, and praise, and love  
 The Father, Son, and Thee.

**♩ = 60**

“It is the Spirit that quickeneth.” John 6. 63; 14. 16

J. Hart



1 & 2	Blest Spirit of truth, e -	ter - nal God, Thou	me-ek and low - ly	Dove, who
3 & 4	[Thy sweet com - mu - nion	charms the soul, And	give - d true peace and	joy, Which
5 & 6	[Let no false com - fort	lift us up To	co - n - fi - dence that's	vain; Nor
7 & 8	Va - nquish our lust, our	pride re - move, Take	o - ut the heart of	stone; Show



fill'st the soul through Je - sus' blood With faith, and hope, and love; Who  
Sa - tan's power can - not con - trol, Nor all his wives de - stroy;] Come  
let their faith and cour - age droop, For whom the Lamb was slain,] Breath  
us the Fa - ther's bound-less love, And me - rits of the Son. The



com - for - test the hea - vy heart, By sin and sor - row pressed; Who  
from the bliss - ful realms a - bove; Our long - ing breasts in - spire With  
com - fort where dis - tress a - bounds, Make the whole con - science clean, And  
Fa - ther sent the Son to die; The wil - ling Son o - beyed; The



to the dead canst life im - part, And to the we - ary rest;  
thy soft flames of heav'n'l - y love, And fan the sa - cred fire.  
heal, with balm from Je - sus' wounds, The fe - stering sores of sin.  
wit - ness thou, to ra - ti - fy The pur - chase Christ has made.



$\text{♩} = 110$       Led by the Spirit. Ezek. 37. 5, 9; John 16. 14      J. Hart

1. De - scend from heav'n, cel - es - tial Dove, With flames of pure  
 2. Breathe on these bones, so dry and dead; Thy sweet - est, sof -  
 3. Con - duct, blest Guide, thy sin - ner train To Cal - vary, where  
 4. [From which pure foun - tain if thou draw Wa - ter to quench

ser - a - phic love Our ra - vished breasts in - spire; Foun - tain  
 - test in - flu'nce shed In all our hearts a - broad; Point out  
 the Lamb was slain, And with us there a - bide; Let us  
 the fier - y law, And blood to purge our sin; We'll tell

of joy, blest Par - a - clete, Warm our cold hearts  
 the place where grace a - bounds; Di - rect us to  
 our loved Re - dee - mer meet, Weep o'er his pierc -  
 the Fa - ther in that day, (And thou shalt wi -

with heaven - ly heat, And set our souls on fire.  
 the bleed - ing wounds Of our in - car - nate God.  
 - ed hands and feet, And view his wound - ed side.  
 - tness what we say), "We're clean, just God, we're clean."]

5. Teach us for what to pray, and how;  
 And since, kind God, 'tis only thou  
 The throne of grace canst move,  
 Pray thou for us, that we, through faith,  
 May feel the effects of Jesus' death,  
 Through faith, that works by love.

6. [Thou, with the Father and the Son,  
 Art that mysterious Three-in-One,  
 God blest for evermore!  
 Whom though we cannot comprehend,  
 Feeling thou art the sinner's Friend,  
 We love thee and adore.]

$\text{♩} = 100$  The Fruit of the Spirit. Acts 2. 3; Gal. 5. 22; Eph. 5. 9 J. Hart

1. The soul that with sin-cere de - sires Seeks af - ter Je - sus' love, That  
 2. [Not eve - ry one in like de - gree The Spir't of God re - ceives; The  
 3. So gen - tle some-times is the flame, That, if we take not heed, We  
 4. Blest God! that once in fier - y tongues Cam'st down in o - pen view, Come,

soul the Ho - ly Ghost in - spires With breath - ings from a - bove.  
 Chris - tian of - ten can - not see His faith, and yet be - lieves.  
 may un - kind - ly quench the same, We may, my friends, in - deed.]  
 vis - it eve - ry heart that longs To en - ter - tain thee too.

5. [And though not like a mighty wind,  
 Nor with a rushing noise,  
 May we thy calmer comforts find,  
 And hear thy still small voice.]

6. Not for the gift of tongues we pray,  
 Nor power the sick to heal;  
 Give wisdom to direct our way,  
 And strength to do thy will.

7. We pray to be renewed within,  
 And reconciled to God;  
 To have our conscience washed from sin  
 In the Redeemer's blood.

8. We pray to have our faith increased,  
 And O, celestial Dove!  
 We pray to be completely blessed  
 With that rich blessing, love.

♩=100 "The kingdom of God is ... in power." 1 Cor. 4. 20 J. Hart

1. A form of words, though e'er so sound, Can ne-ver save a soul;  
 2. Though God's e-le-c-tion is a truth, Small com-fort there I see,  
 3. [Si-n-ners, I read, are just-i-fied, By faith in Je-sus' blood;  
 4. [To per-sev-e-r-ance I a-gree; The thing to me is clear;

The Ho-ly Ghost must give the wound, And make the wound-ed whole.  
 Till I am told by God's own mouth, That he has cho-sen me.  
 But when to me that blood's ap-plied, 'Tis then it does me good.]  
 Be-cause the Lord has prom-ised me That I shall per-se-vere.]

5. [Imputed righteousness I own  
 A doctrine most divine;  
 For Jesus to my heart makes known  
 That all his merit's mine.]

6. That Christ is God I can avouch,  
 And for his people cares,  
 Since I have prayed to him as such,  
 And he has heard my prayers.

7. That sinners black as hell, by Christ  
 Are saved, I know full well;  
 For I his mercy have not missed,  
 And I am black as hell.

8. Thus, Christians glorify the Lord,  
 His Spirit joins with ours  
 In bearing witness to his word,  
 With all its saving powers.

♩=125

"He shall not speak of himself." John 16. 13; 15. 26

J. Hart

1. What - ev - er prompts the soul to pride, Or gives us room to boast,  
 2. That bles-sed Spirit o - mits to speak Of what him - self has done,  
 3. He ne - ver moves a man to say, "Thank God, I'm made so good,"  
 4. Great are the grac - es he con - fers, But all in Je - sus' name;

Ex - cept in Je - sus cruc - i - fied, Is not the Ho - ly Ghost.  
 And bids t'en - light-ened sin - ner seek Sal - va-tion in the Son.  
 But turns his eye an - o - ther way, To Je - sus and his blood.  
 He glad - ly dic - tates, glad - ly hears, "Sal - va-tion to the Lamb."

$\text{♩} = 90$  Praise to the Ever-blessed Trinity. Col. 2. 2; Rev. 11. 17 I. Watts

1. Blest be the Fa - ther and his love, To whose cel - es - tial source we owe  
 2. Glor - y to thee, great Son of God, From whose dear wound - ed bod - y rolls  
 3. We give thee, sa - cred Spir - it, praise, Who in our hearts of sin and woe  
 4. Thus God the Fa - ther, God the Son, And God the Spir - it we a - dore;

Ri - vers of end - less joy a - bove, And rills of com - fort here be - low.  
 A prec - ious stream of vi - tal blood, Par - don and life for dy - ing souls.  
 Makes liv - ing springs of grace a - rise, And in - to bound - less glor - y flow.  
 That sea of life and love un - known, With - out a bot - tom or a shore.

## Love of and praise to the blessed Trinity. Tit. 3. 4-6

J. Hart

*♩ = 70*

1. To com - pre - hend the great THREE - ONE, Is more than  
 2. But all true Chris - tians this may boast, (A truth from  
 3. [The Fath - er's love in this we find, He made his  
 4. Thus we the Trin - i - ty can praise In Un - it-  
 high - est an - gels can; Or what the Trin - i - ty  
 na - ture ne - ver learned), That Fa - ther, Son, and Ho-  
 Son our sac - ri - fice; The Son in love his life  
 - y through Christ our King; Our grate - ful hearts and voic-  
 has done From death and hell to ran - som man.  
 - ly Ghost, To save our souls are all con - cerned.  
 re - signed; The Spirit of love his blood ap - plies.]  
 es raise In faith and love, while thus we sing:

5. Glory to God the Father be,  
 Because he sent his Son to die;  
 Glory to God the Son, that he  
 Did with such willingness comply;

6. Glory to God the Holy Ghost,  
 Who to our hearts this love reveals;  
 Thus God Three-One, to sinners lost  
 Salvation sends, procures, and seals.



$\text{♩} = 100$  Praise to Father, Son and Spirit. Ps. 9. 11; 27. 6 C. Wesley

1. Come, thou al - might - y King, Help us thy name to sing;  
 2. Jes - us, our Lord, a - rise, Scat - ter our en - e - mies,  
 3. Come, thou In - car - nate Word, Gird on thy might - y sword;  
 4. Come, hol - y Com - fort - er, Thy sac - red wit - ness bear  
 5. To the great One - in - Three E - ter - nal prais - es be

Help us to praise: Fath - er all glor - i - ous, O'er all vic-  
 And make them fall! Let thy al - might - y aid Our sure de-  
 Our prayers at - tend; Come, and thy peop - le bless, And give thy  
 In this glad hour! Thou, who al - might - y art, Now rule in  
 Hence ev - er - more! His sove - reign ma - jest - y May we in

- tor - i - ous, Come and reign o - ver us, An - cient of Days!  
 - fence be made, Our souls on thee be stayed; Lord, hear our call!  
 word suc - cess; Spir - it of hol - i - ness, On us de - scend!  
 ever - y heart, And ne'er from us de - part, Spir - it of power!  
 glor - y see, And to e - ter - ni - ty Love and a - dore!

♩ = 100

Christ's Nativity. Luke 2. 13-15; 2 Cor. 5. 19

C. Wesley

1 & 2 Hark! the her - ald - an - gels sing, Glor - y to the new-born King; Peace on earth and  
3 & 4 Veiled in flesh the God-head see! Hail t'in-car-nate De - i - ty! Mild he lays his

mer-cy mild, God and sin - ners rec - on-ciled! Sons of Zi-on, too, a - rise,  
glor - y by, Born that we no more may die! Glor - y to the new-born King,

Join the tri-umph of the skies; And with an - gels loud pro-claim, "Christ was born in  
Let us now the an-them sing; Peace on earth, and mer-cy mild, God and sin-ners

Beth-le-hem!" And with an - gels loud pro-claim, "Christ was born in Beth-le-hem!"  
rec-on-ciled! Peace on earth, and mer-cy mild, God and sin-ners re-con-ciled!

The Incarnate God. Isa. 7. 14; Matt. 1. 23

C. Wesley

$\text{♩} = 100$

1. Let earth and heaven com - bine, An - gels and men a - gree, To  
 2. He laid his glor - y by, And wrapped him in our clay; Un-  
 3. Un - search - a - ble the love That has the Sav - iour brought; The

praise, in songs di - vine, T'in - car - nate De - i - ty; Our God  
 - marked by hu - man eye, The lat - ent God - head lay; In - fant  
 grace is far a - bove Or man's or an - gel's thought; Suf - fice

con - tract - ed to a span, In - com - pre - hen - si - bly made man.  
 of Days he here be - came, And bore the loved Im - man - uel's name.  
 for us, that God we know, Our God, was man - i - fest be - low!

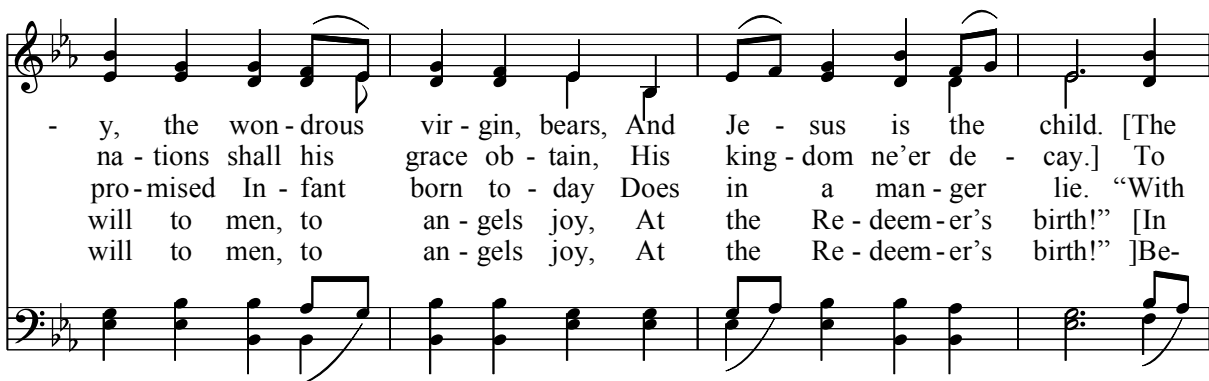
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"Jesus." Luke 1. 31-33; 2. 10-14

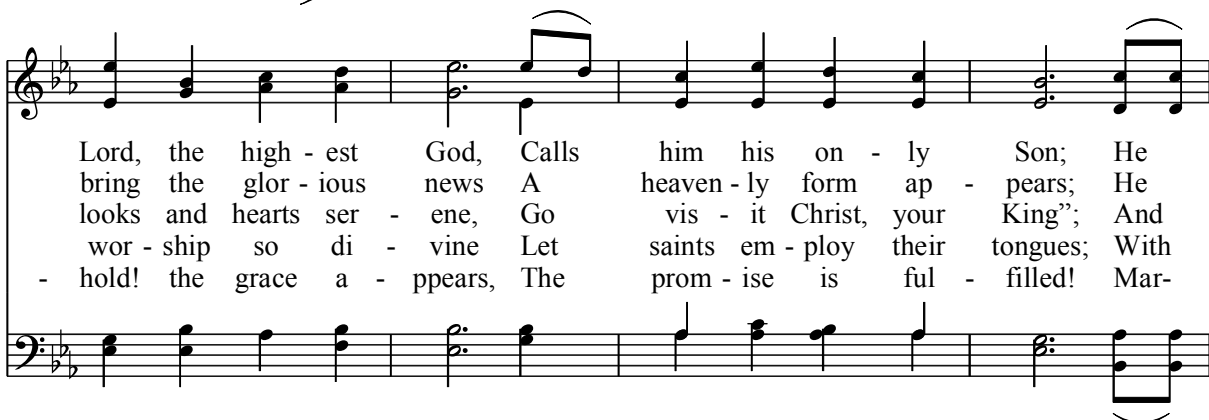
I. Watts



1 & 2 Be - hold! the grace ap - pears, The prom - ise is ful - filled! Mar-  
 3 & 4 [O'er Ja - cob shall he reign With a pe - cul - iar sway; The  
 5 & 6 "Go, hum - ble swains," said he, "To Da - vid's cit - y fly, The  
 7 & 8 "Glor - y to God on high, And heaven - ly peace on earth; Good  
 9 & 1 "Glor - y to God on high, And heaven - ly peace on earth; Good



- y, the won - drous vir - gin, bears, And Je - sus is the child. [The  
 na - tions shall his grace ob - tain, His king - dom ne'er de - cay.] To  
 pro - mised In - fant born to - day Does in a man - ger lie. "With  
 will to men, to an - gels joy, At the Re - deem - er's birth!" [In  
 will to men, to an - gels joy, At the Re - deem - er's birth!" ]Be-



Lord, the high - est God, Calls him his on - ly Son; He  
 bring the glor - ious news A heaven - ly form ap - pears; He  
 looks and hearts ser - ene, Go vis - it Christ, your King"; And  
 wor - ship so di - vine Let saints em - ploy their tongues; With  
 - hold! the grace a - ppears, The prom - ise is ful - filled! Mar-



bids him rule the lands a - broad, And gives him Da - vid's throne.]  
 tells the shep - herds of their joys, And ban - ish - es their fears.  
 straight a flam - ing troop was seen; The shep - herds heard them sing:  
 the cel - es - tial host we join, And loud re - peat their songs:  
 - y, the won - drous vir - gin, bears, And Je - sus is the child.

♩ = 75

"Bethlehem." Matt. 2. 1, 5, 6; Luke 2. 4-16

J. Hart

1. Come, ye re - deem - ed of the Lord, Your grate - ful tri - bute bring; And  
 2. [In swadd - ling bands the Sav - iour view! Let none his weak - ness scorn; The  
 3. The crowd - ed inn, like sin - ners' hearts, (O ig - nor - ance ex - treme!) For  
 4. Yet let be - liev - ers cease their fears, Nor en - vy heaven - ly powers; If

cel - e - brate, with one a - ccord, The birth - day of our King. Let  
 feeb - lest heart shall hell sub - due, Where Je - sus Christ is born.] No  
 oth - er guests, of var - ious sorts, Had room; but none for him. But  
 sin - less in - no - cence be theirs, Re - demp - tion all is ours. Come,

us with hum - ble hearts re - pair (Faith will point out the road) To  
 pomp a - dorns, no sweets per - fume The place where Christ is laid; A  
 see what diffe - rent thoughts a - rise In our and an - gels' breasts; To  
 ye re - deem - ed of the Lord, Your grate - ful tri - bute bring; And

lit - tle Beth - le - hem, and there A - dore our in - fant God.  
 sta - ble serves him for his room, A man - ger is his bed.  
 hail his birth they left the skies, We lodged him with the beasts!  
 cel - e - brate, with one ac - cord, The birth - day of our King.

5. The crowded inn, like sinners' hearts,  
 (O ignorance extreme!)  
 For other guests, of various sorts,  
 Had room; but none for him.

7. Yet let believers cease their fears,  
 Nor envy heavenly powers;  
 If sinless innocence be theirs,  
 Redemption all is ours.

6. But see what different thoughts arise  
 In our and angels' breasts;  
 To hail his birth they left the skies,  
 We lodged him with the beasts!

♩=90 "And the Word was made flesh." John 1. 14 J. Hart

1. How blest is the season at which we ap - pear!  
 2. Lost souls to re - cover, and form them a - fresh,  
 3. Poor sin - ners de - jected, of com - fort de - barred,  
 4. And ye that sin - cerely con - fide in the Lamb,

Bow down, sense and reason, faith on - ly reign here.  
 Our won - der - ful Lover took flesh of our flesh;  
 Whose hearts are af - flicted be - cause they're so hard;  
 (He loves you most dearly) re - joice in his name;

'Tis heard by mere na - ture with cold - ness and scorn,  
 From sin to re - lease us that yoke so long worn,  
 De - spair - ing of fa - vour cold, life - less, for - lorn,  
 No more the be - liev - er from God shall be torn

That God, our Cre - a - tor, an in - fant was born.  
 The ho - ly child Je - sus of Mar - y was born.  
 Re - mem - ber, the Sa - viour in win - ter was born.  
 To hold him for ev - er an In - fant was born.

## HYMN WRITERS BIOGRAPHIES

### Isaac Watts



Born 17 July 1674 Southampton, Hampshire, Kingdom of England

Died 25 November 1748 (aged 74)

Stoke Newington, Middlesex, Kingdom of Great Britain

Hymn writer, theologian Known for “When I Survey the Wondrous Cross”, “Joy to the World”, “Our God, Our Help in Ages Past”

Isaac Watts was an English Christian minister (Congregational), hymn writer, theologian, and logician. He was a prolific and popular hymn writer and is credited with some 750 hymns. He is recognized as the “Godfather of English Hymnody”; many of his hymns remain in use today and have been translated into numerous languages.

Watts was born in Southampton, Hampshire, England in 1674 and was brought up in the home of a committed religious nonconformist; his father, also Isaac Watts, had been incarcerated twice for his views. Watts had a classical education at King Edward VI School, Southampton, learning Latin, Greek, and Hebrew.

### Richard Burnham



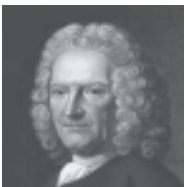
(1749? – 30 October 1810)

Was an English Christian minister and hymn-writer. He was a Wesleyan in High Wycombe and was a Baptist minister in Staines. He was London from 1780 until his death.

In his youth he lived in High Wycombe and attended the Wesleyan chapel there. As a young adult he was invited to preach. He was afterwards baptised by T. Davis of Reading, joined a Baptist church and was ordained for ministry. He was then chosen as minister by a few people at Staines, but they were so poor as to be unable to support him and this led to his leaving Staines.

Burnham was the author of a small volume of New Hymns printed in 1783; it was subsequently enlarged and in 1803 was reprinted with considerable additions, numbering 452 hymns. Nine of these appear in Songs of Grace and Glory (1871). He went to London, and in 1780 preached in Green

### Benjamin Beddome



(23 January 1717 – 3 September 1795) Was an English Particular Baptist minister and hymn writer.

Beddome was born in Henley-in-Arden, Warwickshire, England, the son of Baptist minister John Beddome and Rachel Brandon. The family later moved to Bristol, where Beddome was apprenticed to a surgeon. At the end of his apprenticeship, he decided instead to pursue theological education with the intention of becoming a Christian minister. He studied initially under Bernard Foskett at the Baptist college in Bristol, where he became friends with John Ash. He later moved to complete his education at Moorfields Academy in London. He was baptized at the Baptist church in Prescott Street, Goodman's Fields, in 1739.

### Samuel Medley



1738– 17 July 1799 Samuel Medley was an English Baptist minister and hymn-writer. He was the second son of Guy Medley (died 25 October 1760), born at Cheshunt, Hertfordshire, on 23 June 1738; his father kept a school there, married the youngest daughter of William Tonge, schoolmaster at Enfield, and was a close friend of James Hervey. He was educated by Tonge, his maternal grandfather, and at 14 was apprenticed to an oilman in the city of London. In 1755, however, he obtained his freedom on entering the Royal Navy, from which he was discharged after being wounded in the Battle of Lagos on 18 August 1759.

## John Kent



Born December 1766

Died 15 November 1843 (aged 76)

Occupation Hymnist

Was an English Calvinist Baptist writer of hymns.

Kent was born of poor, religious parents in Devonshire, and was apprenticed to his father, a shipwright.[1] He began to write verse in his youth, and worked hard to educate himself despite limited opportunities.[2] His hymns are first known to have been published in 1799 in Samuel Reece's A Selection of Evangelical Hymns,[3] compiled for the Barrack-Street Baptist congregation near Plymouth Dockyard, where he and his father worked.[2] The first collection composed entirely of John Kent's hymns was his Original Gospel Hymns, published in 1803; though he gained a reputation as a hymnist, he continued as a shipbuilder, writing hymns as his work allowed.[2] His collection passed through ten editions between 1803 and 1861, being expanded with new material as it became available. [3] Kent became blind by 60 years of age, and mostly ceased authoring new hymns until his death seventeen years later in 1843.[2] His last words were "I am accepted." [4]

## Joseph Hart



Joseph Hart (1711/12–1768)

Born 1711/12 (unknown date)

Died 24 May 1768

Nationality British

Occupation Minister/Pastor and language

teacher. Spouse(s) Mary Hart (née Hughes)

Monument in Bunhill Fields burial ground

Was a Calvinist minister in London. His works include Hart's Hymns, a much-loved hymn book amongst evangelical Christians throughout its lifetime of over 200 years, which includes the well-known hymn, "Come ye sinners, poor and needy".

One of Hart's early publications was a tract denouncing Christianity (prior to his conversion) called The Unreasonableness of Religion, Being Remarks and Animadversions on the Rev. John Wesley's Sermon on Romans 8:32. His other works include a short autobiography and a few poetical translations of ancient classics.

He preached at Jewin Street chapel in London, a building with multiple galleries, to a congregation of significant size.

Only one of Hart's sermons is known: that of Christmas 1767. Several of his hymns appear in the Sacred Harp.

## John Needham



Year of death 1786 Needham, John, was the son of John Needham, Baptist Minister, of Hitchin, Herts, but the date of his birth is unknown. He would doubtless be educated by his father, who was a tutor and in repute as a learned man. In 1750 Needham became co-pastor with John Beddome at the Baptist meetinghouse in the Pithay, Bristol; but, two years later, Beddome having retired through age, a violent controversy arose in the Church with regard to a continuance of the plan

Tucker?



## Charles Wesley



Born 18 December 1707

Epworth, Lincolnshire, Great Britain

Died 29 March 1788 (aged 80)

London, Great Britain Parent(s) Samuel and Susanna Wesley

Relatives: Samuel Wesley (brother), Mehetabel Wesley Wright (sister), John Wesley (brother).

Church Church of England. Congregations served New Room, Bristol

Charles Wesley was an English leader of the Methodist movement, most widely known for writing over 6,500 hymns. Charles Wesley was born in Epworth, Lincolnshire, the son of Anglican cleric and poet Samuel Wesley and his wife Susanna. He was a younger brother of Methodist founder John Wesley and Anglican cleric Samuel Wesley the Younger, and he became the father of musician Samuel Wesley and grandfather of musician Samuel Sebastian Wesley.

He was educated at Oxford where his brothers had also studied, and he formed the “Holy Club” among his fellow students in 1729. John Wesley later joined this group, as did George Whitefield. Charles followed his father and brother into the church in 1735, and he travelled with John to Georgia in America, returning a year later. Following their evangelical conversions in 1738, the Wesley brothers travelled throughout Britain, converting followers to the Methodist revival through preaching and hymn-singing. In 1749, he married Sarah Gwynne, daughter of a Welsh gentleman who had been converted to Methodism by Howell Harris. From 1756 his ministry became more static and he ministered in Bristol, and later London.

Despite their closeness, Charles and John did not always agree on questions relating to their beliefs. In particular, Charles was strongly opposed to the idea of a breach with the Church of England into which they had been ordained.

## Ludolph Ernst Schlicht

Birth Year: 1714

Death Year: 1769

No records found.

## Samuel Stennett



1 June 1727 – 24 August 1795

Was a Seventh Day Baptist minister and hymnwriter.

He was born in Exeter but at the age of 10 his family moved to London, where his father served as the minister of the Baptist church in Little Wild Street. Samuel succeeded his father as minister in 1758, a position which he held until his death. Samuel Stennett received a Doctorate of Divinity from King's College, Aberdeen in 1763.

Although friend and supporter to the reigning monarch, George III, Stennett refused political opportunities to devote himself to ministry. He attained prominence amongst the Dissenting ministry and used his influence with political figures in behalf of Dissenters prevented from fully participating in society, especially as teachers, under the Clarendon Code.

Stennett authored some 39 hymns, five of which appeared in Rippon's Selection, which was published in 1787. His grandfather, Joseph Stennett, had also been a prominent Dissenting hymn writer. Samuel continued this tradition, although with less passionate language than had marked his grandfather's Puritan-influenced notions of Christian experience.

More than any other of Samuel Stennett's hymns, “On Jordan's Stormy Banks”, which was published in Rippon's Selection under the title “Promised Land,” found enormous popularity especially amongst 19th-century American Methodists. It was sung in camp meetings and brush arbors, and also found its way into the 1835 Southern Harmony and is part of the American shape note tradition. Several of Stennett's hymns are preserved in the Sacred Harp.

## John Newton



Born 4 August [O.S. 24 July] 1725. Wapping, London, Great Britain

Died 21 December 1807 (aged 82) London, United Kingdom Spouse Mary Catlett

Occupation British sailor, slaver, Anglican cleric and prominent slavery abolitionist

John Newton was an English Anglican cleric, a captain of slave ships who later became an abolitionist, and an investor of trade. He served as a sailor in the Royal Navy for a period after forced recruitment.

Newton went to sea at a young age and worked on slave ships in the slave trade for several years. In 1745, he himself became a slave of Princess Peye, a woman of the Sherbro people. He was rescued, returned to sea and the trade, becoming Captain of several slave ships. After retiring from active sea-faring, he continued to invest in the slave trade. Some years after experiencing a conversion to Christianity, Newton later renounced his trade and became a prominent supporter of abolitionism. Now an evangelical, he was ordained as a Church of England cleric and served as parish priest at Olney, Buckinghamshire, for two decades. He also wrote hymns, including “Amazing Grace” and “Glorious Things of Thee Are Spoken”.

Newton lived to see the British Empire’s abolition of the African slave trade in 1807, just months before his death.

## John Berridge



1 March 1716–22 January 1793 John Berridge was an Anglican evangelical revivalist and hymnist. J. C. Ryle wrote that as one of “the English evangelists of the eighteenth century” Berridge was “a mighty instrument for good.”

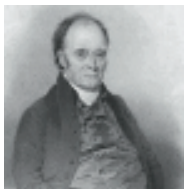
John Berridge was born in Kingston on Soar, Nottinghamshire, on 1 March 1716. His father (also John Berridge) was a wealthy farmer and grazier at Kingston, who married a Miss Sarah Hathwaite, in the year 1714. Berridge was his eldest son; he had three brothers.

At age fourteen, Berridge returned home. His father’s plan was for Berridge to learn how to operate the family farm.

Knowledge of his “fallen state”

Berridge wrote in the epitaph on his tomb his stages of religious development. The first stage was “Remained ignorant of my fallen state till 1730”.[ This stage referred to the fact that at age fourteen, Berridge came to believe that “he was a sinner, and must be born again”.

## John Ryland



(1753–1825) John Ryland was an English Baptist minister and religious writer. He was a founder and for ten years the secretary of the Baptist Missionary Society.

The son of John Collett Ryland, he was born at Warwick on 29 January 1753. Before he was 15, he began teaching in his father’s school. On 13 September 1767 he was baptised in the River Nene, near Northampton, and, after preaching at small gatherings of Baptists from 1769, was formally admitted into the ministry on 10 March 1771. Until his twenty-fifth year he assisted his father in his school at Northampton, and in 1781 was associated with him in the charge of his church. after his father’s retirement in 1786, he had sole charge of the congregation.

## Philip Doddridge D.D.



25 June 1702 - 26 October 1751 Was an English Nonconformist (Congregationalist) minister, educator, and hymnwriter]

Philip Doddridge was born in London the last of the twenty children of Daniel Doddridge (d 1715), a dealer in oils and pickles.[2] His father was a son of John Doddridge (1621–1689), rector of Shepperton, Middlesex, who was ejected from his living following the Act of Uniformity of 1662 and became a nonconformist minister, and a great-nephew of the judge and MP Sir John Doddridge (1555–1628). Philip's mother, Elizabeth, considered to have been the greater influence on him, was the orphan daughter of the Rev John Bauman (d 1675), a Lutheran clergyman who had fled from Prague to escape religious persecution, during the unsettled period following the flight of the Elector Palatine. In England, Rev John Bauman (sometimes written Bowerman) was appointed master of the grammar school at Kingston upon Thames.

Before Philip could read, his mother began to teach him the history of the Old and New Testament from blue Dutch chimney-tiles on the chimney place of their sitting room.[1] In his youth, Philip Doddridge was educated first by a tutor employed by his parent then boarded at a private school in London. In 1712, he then attended the grammar school at Kingston-upon-Thames, where his maternal grandfather had been master. The school's master when Doddridge attended, was Rev Daniel Mayo (1672-1733), the son of John Bauman's friend Richard Mayo, ejected vicar of Kingston-upon-Thames.

His mother died when he was only 8 years old on 12 April 1711. Four years later his father died on 17 July 1715. He then had a guardian named Downes who moved him to another private school at St Albans where he was much influenced by the Presbyterian minister Samuel Clark of St Albans. Downes squandered Doddridge's inheritance, leaving the orphaned thirteen-year-old Philip Doddridge destitute in St Albans. Here, Clark took him on, treating him as a son, guiding his education and encouraging his call to the ministry. Having remained lifelong friends, Doddridge preached at the funeral of his older friend remarking: "To him under God I owe even myself and all my opportunities of public usefulness in the church."

## Augustus Toplady



4 November 1740 – 11 August 1778.

Augustus Montague Toplady was an Anglican cleric and hymn writer. He was a major Calvinist opponent of John Wesley. He is best remembered as the author of the hymn "Rock of Ages". Three of his other hymns – "A Debtor to Mercy Alone", "Deathless Principle, Arise" and "Object of My First Desire" – are still occasionally sung today.

Background and early life, 1740–55.

Augustus Toplady was born in Farnham, Surrey, England in November 1740. His father, Richard Toplady, was probably from Enniscorthy, County Wexford in Ireland. Richard Toplady became a commissioned officer in the Royal Marines in 1739; by the time of his death, he had reached the rank of major. In May 1741, shortly after Augustus' birth, Richard participated in the Battle of Cartagena de Indias (1741), the most significant battle of the War of Jenkins' Ear (1739–42), during the course of which he died, most likely of yellow fever,[1] leaving Augustus' mother to raise the boy alone.

Toplady's mother, Catherine, was the daughter of Richard Bate, who was the incumbent of Chilham from 1711 until his death in 1736. Catherine and her son moved from Farnham to Westminster. He attended Westminster School from 1750 to 1755.

## Anne Steele

1717 – 11 November 1778) Anne Steele (pen name, Theodosia; was an English Baptist hymn writer and essayist. For a full century after her death, she filled a larger place in United States and British hymnals than any other woman.

At an early age, Steele showed a taste for literature, and would often entertain her friends by her poetical compositions. To a fervour of devotion, which increased as she got older, she developed a fondness for sacred literature, which led her to compose a considerable number of pieces in prose and verse. These works were published using the pseudonym, "Theodosia". Portions of these spiritual lyrics soon found their way into collections, while

the diffidence of the authoress because of her pen name, left her comparatively unknown beyond the circle of her personal friends.

In 1760, two volumes, appeared under the title of Poems on Subjects chiefly Devotional, by Theodosia. After her death, which occurred in 1778, a new edition was published with an additional volume and a Preface by the Rev. Dr. Caleb Evans of Bristol (Bristol, 1780). In the three volumes, there are 144 hymns, 34 Psalms in verse, and about 30 short poems. They were reprinted in one volume by D. Sedgwick, 1863. Steele's hymns were first made available for congregational use in 1769, 62 of them being then introduced into the Bristol Baptist Collections of Ash & Evans, the letter T for "Theodosia" being affixed; 47 were also given in Dr. Rippon's Selections, 1787, and 26 in Dr. W. B. Collyer's Collections, 1812. The original edition of "Theodosia"'s works are kept in the Library of the Baptist College, Bristol.

### **Benjamin Wallin**



Birth Year: 1711 Death Year: 1782 Wallin, Benjamin, son of Edward Wallin, pastor of the Baptist Church, Maze Pond, Southwark, was born in London in 1711. He received a good education under the care of the Rev. John Needham, of Hitchin (father of the hymnwriter of that name, and was for a time engaged in business. But in 1740 he responded to an earnest request to become pastor of the church over which his father had presided, and this position he retained until his death on Feb. 19, 1782. Mr. B. Wallin published nearly forty sermons, charges, and other small religious books and pamphlets. In 1750 he published a volume entitled, Evangelical Hymns and Songs, in Two Parts: Published for the Comfort and Entertainment of true Christians; with authorities at large from the Scriptures. The hymns in this volume are 100 in number, and the texts of scripture illustrated in each stanza are quoted in full in the lower part of the page. The versification is homely and the rhymes are often faulty.

### **John Stockers**

No Records

### **Joseph Humphreys**

Birth Year: 1720

Humphreys, Joseph, son of Asher Humphreys, minister at Burford, Oxfordshire, was born at Burford, Oct. 28, 1720, and educated at a grammar school at Fairford, and at an academy for the training of young men for the ministry in London. From the latter he was expelled, Dec. 25, 1739, because of his attachment to Whitefield. For a short time he associated with the Wesleys, but eventually joined G. Whitefield, and subsequently preached at Bristol, London, and Deptford. He died in London (date unknown), and was buried in the Moravian Cemetery at Chelsea.

### **Johann Andreas Rothe**

Rothe, Johann Andreas, 1688-1758

### **John Adams**

1751-1835

Birth Year: 1751

Death Year: 1835

Adams, John. (Northampton, England 1751-May 15, 1835, Northampton). Baptist. Apprenticed to an iron monger. At age eighteen, united with Baptist church in Northampton of which John Collett Ryland was pastor. Later excluded from the church because of a change of view. After retiring from business, he moved his residence several times but subsequently returned to Northampton, where he died.

William Gadsby

Gadsby, William, 1773-1844

Birth Year: 1773

Death Year: 1844



Gadsby, William , was born in 1773 at Attleborough, in Warwickshire. In 1793 he joined the Baptist church at Coventry, and in 1798 began to preach. In 1800 a chapel was built for him at Desford, in Leicestershire, and two years later another in the town of Hinckley. In 1805 he removed to Manchester, becoming minister of a chapel in Rochdale Boad, where he continued until his death, in January, 1844. Gadsby was for many years exceedingly popular as a preacher of the High Calvinist faith, and visited in that capacity most parts of England. He published *The Nazarene's Songs, being a composition of Original Hymns*, Manchester, 1814; and *Hymns on the Death of the Princess Charlotte*, Manchester, 1817. In 1814 he also published *A Selection of Hymns for Public Worship*, appending thereto a large number of his own compositions [Baptist Hymnody, nr., 2]. The edition of 1882 pub. by his son J. Gadsby contains 1138 hymns, of which 157 are by William Gadsby, and form Pt. ii. of the *Selection From his point of view they are sound in doctrine, but have little poetic fervour, and the rhyme is faulty in a large number of instances. Four of these hymns are in Denham's Selection and one in the Selection of J. Stevens.* [Rev. W. R Stevenson, M.A. ]



## OF SINGING PSALMS, AS A PART OF PUBLIC WORSHIP, by Dr. John Gill.

Next to prayer may be considered, singing the praises of God, as a religious duty: this may be done in a private manner, by a person singly and alone (James 5:13), and between two or more; so Paul and Silas sang aloud praises to God in the prison (Acts 16:25), and in the family, between a man and his wife, with his children and servants: of this private singing of psalms in the family Tertullian <sup>1</sup> speaks, and makes use of this as an argument with Christians to marry among themselves, that this duty may be the better and more harmoniously performed; but I shall treat of it as an ordinance of divine and public service; and endeavour,

1. To show what singing is, according to the common idea we have of it, as a natural act of the voice; and as a religious duty distinct from other acts of religion. Singing may be considered either in a proper or in an improper sense. When used improperly, it is ascribed to inanimate creatures; the heavens, earth, mountains, hills, forests, trees of the wood, the pastures clothed with flocks, and the valleys covered with grain, are said to sing and shout for joy, or are exhorted to it (Isa. 44:23, 49:13, Ps. 65:12, 13). Singing, taken in a strict and proper sense, and as a natural act, is an act of the tongue or voice; though not every action of the tongue, or sound of the voice, is to be called singing. Speech is an action of the tongue; but all kind of speaking is not singing; singing is speaking melodiously, musically, or with the modulation of the voice. These two sounds, speaking or saying, and singing, have not the same idea annexed to them; should we be told that such a man, as commonly expressed, said grace before and after a meal, we should at once understand what is meant, that he asked of God a blessing upon his food, before eating, and returned thanks after it, according to the common use of speech, in prayer to God, and in conversation with men: but if it should be said, he sung grace before and after a meal, we should not be able to form any other idea of it, but that he did it in a tonical, musical way, with a modulation of the voice. It is not any clamour of the tongue, or sound of the voice, that can be called singing; otherwise why should the tuneful voice and warbling notes of birds be called singing (Song 2:12), any more than the sound of the voice of other animals; as the roaring of the lion, the bellowing of the ox, the bleating of the sheep, the neighing of the horse, the braying of the ass, the barking of the dog, or the grunting of the hog? The clamorous noisy shouts of conquerors, and the querulous notes, shrieks, and cries of the conquered, are very different from the voice of singing: when Moses and Joshua came down from the mount, says Joshua, ***“There is a noise of war in the camp; and he (Moses) said, It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear;”*** that sung and danced about the calf (Ex. 32:6, 17, 18). And singing musically with the voice, as a religious action, is distinct from all other religious acts and exercises.

1. From prayer: James speaks of them as two distinct things in the place before quoted; and so the apostle Paul, when he says, ***“I will pray with the Spirit, and I will sing with the Spirit also;”*** or if he means the same, he must be guilty of a very great tautology (1 Cor. 14:15). Paul and Silas in prison, both prayed and sung praises, which are evidently two distinct exercises (Acts 16:25).

2. It is distinct from giving thanks; Christ, in the institution of the Supper, gave thanks, this he did as his own act and deed, singly and alone; but after supper he and his disciples sung an hymn or psalm together; and the apostle having directed the church at Ephesus to sing psalms, and hymns, and spiritual songs, makes mention afterwards of ***“giving thanks”*** to God in the name of Christ, as a distinct duty incumbent on them (Matthew 26:26, 27, 30, Eph. 5:19, 20).

3. It is distinct from praising God; for though we do praise him in singing, yet all praising is not singing. Singing is only one way of praising God; there are others; as when we celebrate the adorable perfections of God, or speak well of them in preaching, or in common discourse; when we return thanks to him for temporal and spiritual mercies in prayer; when we show forth his praise, and glorify him by our lives and conversations; in neither of which senses can we be said to sing; if praising is singing, what then is singing of praise!

4. It is different from inward spiritual joy, which is wrought in the soul by the Spirit of God, and arises from views of interest in the love of God, in the covenant of grace, in the person, blood, righteousness, and sacrifice of Christ; and this indeed fits a person for singing the praises of God, but is distinct from it; ***“Is any merry?”*** εὐθυμῆται, is any of a good mind, or in a good frame of soul? ***“let him sing psalms”***: but then the frame and the duty are different things; spiritual joy is not singing; but the cause and reason of it, and makes a man capable of performing it in the best manner.

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1 Ad uxorem, l. 2. c. 6. p. 190. c. 8. p. 191.

5. Though there is such a thing as mental prayer, there is no such thing as mental singing, or singing in the heart, without the voice. Speaking or preaching without the tongue or voice, are not greater contradictions, or rather impossibilities, than singing without a voice or tongue is. Such an hypothesis is suited for no scheme but “quakerism;” and we may as well have our silent meetings, dumb preaching, and mute prayer, as silent singing: **“singing and making melody in the heart,”** is no other than singing with or from the heart or heartily; or, as elsewhere expressed, “with grace in the heart,” <sup>2</sup> that is, in the exercise of it; it does not exclude the voice in singing, but hypocrisy in the heart, and requires sincerity in it, as a learned man <sup>3</sup> observes. I go on,

II. To prove, that singing the praises of God has always been a branch of natural or revealed religion, in all ages and periods of time, and ever will be.

1. It was a part of the worship of God with the heathens; as prayer is a natural and moral duty, so is singing the praises of God: as men by the light of nature are directed to pray to God, when in distress, or for mercies they want (Jon. 1:6), so they are directed by the same to sing the praises of God for mercies received. A modern learned writer<sup>4</sup> observes, that “though religions the most different have obtained in various nations and ages, yet in this they all agree, that they should be solemnized in hymns and songs:” according to Plato the most ancient kind of poetry lay in those devotions to God which were called hymns<sup>5</sup>; the credit and applause which Homer got<sup>6</sup> was owing to the hymns he composed for the deities; and among his works is still extant an hymn to Apollo; as Orpheus before him, composed hymns to the several deities, which are yet in being under his name. The whole science of music was employed by the ancient Greeks in the worship of their gods, as Plutarch<sup>7</sup> attests. One part of the religious worship of the Egyptians, consisted of hymns to their deities, suitable to the honour of them, and which they sung morning and evening, at noon, and sun setting, as Clemens of Alexandria and Porphyry relate; and the Indians also spent the greatest part of the day and night in prayers and hymns to the gods, as the last of these writers affirms<sup>8</sup> Remarkable is the saying of Arrianus the Stoic philosopher; <sup>9</sup> he says, “If we are intelligent creatures, what else should we do, both in public and private, than to sing an hymn to the Deity?--If I was a nightingale, I would do as a nightingale, and if a swan, as a swan; but since I am a rational creature, I ought to praise God, and I exhort you to the selfsame song:-this is my work while I live, to sing an hymn to God, both by myself and before one or many.” From these, and other instances which might be produced, we may conclude, that the Gentiles were by the light of nature directed, and by the law of nature obliged, to this part of worship; and consequently that it is a part of natural religion.

2. It was practised by the people of God before the giving of the law by Moses; the eighty eighth and eighty ninth psalms are thought by some<sup>10</sup> to be the oldest pieces of writing in the world; being long before the birth of Moses, composed by Heman and Ethan, two sons of Zerah, the son of Judah; the one in a mournful elegy deplores the miserable state of Israel in Egypt; the other joyfully sings prophetically their deliverance out of it. The ninetieth psalm was written by Moses himself, at what time it is not said; however, certain it is, that Moses and the children of Israel, sung a song at the Red Sea, after their passage through it, and the destruction of the Egyptians in it; which is still on record, and it seems will be sung again when the antichristian Pharaoh, and the antichristian powers, are destroyed by the Christian conquerors, standing on a sea of glass, with the harps of God in their hands (Ex. 15:1; Rev. 15:2, 3). Now this being before the law of Moses, when first sung, it was not done by virtue of that law; nor was it of ceremonious institution, nor a part of worship peculiar to the Levitical dispensation; nor was it by any positive law of God to the sons of men that we know of; but was sung by the Israelites according to the dictates of

2 “Necesse est hic in corde, ex corde intelligi, scilicet, ut non solum ore, sed etiam corde cantemus,” Hieron. in Col. 3. 16.

3 Zanchius in Eph. v. 19.

4 Lowth. de Sacr. Poesi Heb.. Praelect. 1. p. 21.

5 Deut. Legibus, l. 3. p. 819. Ed. Ficin.

6 Herodotus de vita Homeri, c. 9. p. 558. Ed. Gronov.

7 Deut. Musica, p. 1140.

8 See my Discourse on Singing, p. 10, 11.

9 Arrian. Epictetus, l. 1. c. 16. & l. 3. c. 26. Lightfoot, vol. 1. p. 699, 700.

10 Lightfoot, vol. 1. p. 699, 700.

their consciences, and the examples of others before them, by which they were influenced, as to cry to the Lord when in distress, so to sing his praises when they were delivered.

3. It was not a part of divine service peculiar to Israel under the law; but when psalmody was in the most flourishing condition, under the direction and influence of David their king, he in many of his psalms, calls upon and exhorts the nations of the earth, to sing the praises of God; ***“Make a joyful noise unto God, all ye lands,”*** or ***“all the earth;”*** let the people, even “all the people praise thee; let the nations be glad and sing for joy, sing unto the Lord all the earth!” &c. (Ps. 66:1, 2, 67:3, 5, 96:1): Now if singing was not a part of moral worship, but of a ceremonious kind, the nations of the earth would have had no concern in it, nor would it have been obligatory upon them.

4. When the ceremonial law was in its greatest glory, and legal sacrifices in highest esteem, singing of psalms and spiritual songs was preferred unto them, as more acceptable to God than the offering of an ***“ox or bullock”*** (Ps. 69:30, 31). Now no other reason of this preference can be given, but that the sacrifice of an ox was of ceremonial institution, whereas singing the praises of God was a part of moral worship, which might be performed in a spiritual and evangelic manner.

5. When the ceremonial law, with all its rites, was abolished, this duty of singing the praises of God remained in full force; at the same time the apostle tells the churches, that the law of commandments was abolished, and they were no more to be judged with respect to meats, and drinks, and holy days, these shadows being gone; he exhorts them most strongly to sing psalms, hymns, and spiritual songs (Eph. 2:14, 15, 5:19; Col. 2:16, 17; 3:16). Now it is not reasonable to suppose that the apostle, in the same epistles, written to the same persons, should declare them disengaged from the one, and under obligation to regard the other, if they equally belonged to the same ceremonial law.

6. That the churches of Christ under the gospel dispensation were to sing, have sung, and ought to sing the praises of God vocally, appears

(1). From the prophecies of the Old Testament concerning it. In many of the psalms respecting the times of the Messiah, the churches of God in them are invited to sing the praises of God; as in Psalms forty seventh, sixty eighth, and ninety fifth, and in many of the prophecies of Isaiah it is declared, that not only the watchmen, the ministers of the word, ***“should lift up the voice, and with the voice together sing;”*** but that churches ***“should break forth into joy, and sing together,”*** (Isa. 52:7-9; see Isa. 26:1; 35:1, 2, 54:1) blessed be God these predictions are in a great measure fulfilled; gospel churches among the Gentiles, as well as in Judea, have lift up their voices and sung the praises of God, according to these prophecies.

(2). This also is evident from express precepts and directions given to gospel churches concerning it; it is not only prophesied of in the Old Testament, but is commanded in the New; particularly the churches at Ephesus and Colosse, are expressly enjoined to sing ***“psalms, hymns, and spiritual songs,”*** (Eph. 5:19; Col. 3:16) and directions are given them in what manner they are to sing them, which will be observed hereafter.

(3). This is clear from New Testament instances and examples. Christ and his disciples sung an hymn or psalm together at the celebration of the Lord’s Supper; which they did as a church, in the midst of which Christ sung an hymn, and they with him (Matthew 26:30). <sup>11</sup> In Hebrews 2:12 the church at Corinth sung psalms in the times of the apostles; there were indeed disorders among them in the performance of this ordinance, as of others, which the apostle rectifies, and blames them, but not for that itself, provided they observed the rules he gave them (1 Cor. 14:26).

(4). This practice obtained in the earliest times of Christianity, and has continued to the present time. Pliny, <sup>12</sup> an heathen, in his letter to Trajan the emperor, written at the latter end of the first, or beginning of the second century, acquaints him, that the sum of the charge against the Christians was, that “they met together on a stated day, before it was light, and sung a song among themselves to Christ, as to God.” And Tertullian, <sup>13</sup> in the beginning of the third century, speaks of reading the scriptures, singing psalms, preaching, and prayer, as parts of public worship. And Origen, a little later in the same century, observes, <sup>14</sup> the need of the Spirit of God to assist in singing

<sup>11</sup> See the old translation of this text exposed, which is pleaded for, and what was the hymn or psalm sung at this time, in a Discourse of mine on Singing, p. 34, 35, &c.

<sup>12</sup> Ep. l. 10. ep. 97. vid. Tert. Apol. c. 2. & Euseb. Eccl. Hist. l. 3. c. 33.

<sup>13</sup> Deut. Anima, c. 9.

<sup>14</sup> peri euches c. 6. p. 7. Ed. Oxon. 1686.



psalms and hymns to the Father in Christ, ευρυτημος, εμμελος, εμμερος και συμπηνοος, in good rhyme, melody, and metre, and in vocal concert. The proofs would be too numerous, and indeed endless, to give of its continuance and use in after ages; <sup>15</sup> it will be sufficient to observe, that the book of the Revelation is a representation of the service of the churches of Christ on earth, as well as of their state, condition, and sufferings, and their deliverance from them, in each of the periods of time until his second coming; in which we frequently have an account of their being concerned in this work of singing (Rev. 4:9-11, 5:9-13, 7:10-12), particularly at the time of the reformation from Popery, and at the fall of Babylon, or antichrist (Rev. 14:1-8, 15:2, 3, 19:1-7), when the spiritual reign of Christ will take place; at which time, “from the uttermost parts of the earth will be heard songs, even glory to the righteous,” (Isa. 24:16) and in the millennium, upon the first resurrection, when the personal reign of Christ will begin, the raised ones will sing, as they will be exhorted, and will have reason so to do; “Awake and sing, ye that dwell in the dust,” (Isa. 26:19) in short, when all other ordinances will cease, this of singing the praises of God will be in its highest glory and perfection (Isa. 35:10). I shall next inquire,

III. What that is which is to be sung, or the subject matter of singing; and the direction is to these three, **“psalms, hymns, and spiritual songs”** (Eph. 5:19; Col. 3:16).

1. By Psalms may be meant the Book of Psalms, composed by David, Asaph, and others; but chiefly by David; hence he is called **“the sweet Psalmist of Israel,”** (2 Sam. 23:1) this is the only sense in which the word is used throughout the whole New Testament; nor is there any reason to believe the apostle Paul designs any other in the places referred to; nor the apostle James, in James 5:13. Those who are of a different mind ought to show in what other sense the word is used, and where; and what those Psalms are we are to sing, if not the **“Psalms of David,”** &c. since it is certain there are psalms which are to be sung under the gospel dispensation.

2. By “hymns” are intended, not any mere human compositions; since I can hardly think the apostle would place such between psalms and spiritual songs, made by men inspired by the Holy Ghost, and put them upon a level with them, to be sung; but rather this is only another name for the Book of Psalms; the running title of which may as well be the **“Book of Hymns,”** as it is rendered by Ainsworth. <sup>16</sup> The hundred and forty fifth psalm is called an hymn of David; and the psalm our Lord sung with his disciples after the Supper, is said to be an hymn; and so the psalms of David in general are called υμνοι, **“hymns,”** both by Josephus<sup>17</sup> and Philo the Jew. <sup>18</sup>

3. By **“spiritual songs”** may also be meant the same psalms of David, Asaph, &c. the titles of some of which are songs; as sometimes **“a psalm and song, a song and psalm, a song of degrees,”** and the like; together with all other spiritual songs written by men inspired of God; called **“spiritual,”** because of the author of them, the Spirit of God; the penmen of them, such as were moved by the same Spirit; and the matter of them spiritual, useful for spiritual edification; and are opposed to all loose, profane, and wanton songs. And as these three words, **“psalms, hymns, and spiritual songs,”** answer to מִלְחָה and גְּמִירָמוֹם the titles of David’s Psalms, and are by the **“Septuagint”** rendered by the Greek words used by the apostle, it may be reasonably concluded, that it was his intention that the churches he writes to should sing them; but inasmuch as the **“word of God”** and Christ in general furnishes out matter for singing his praises, I deny not, but that such hymns and spiritual songs, composed by good men, uninspired, may be made use of; provided care is taken that they be agreeable to the sacred writings, and to the analogy of faith, and are expressed as much as may be in scripture language; of such sort were those Tertullian <sup>19</sup> speaks of, used in his time, as were either out of the holy scripture, or **“de proprio ingenio,”** of a man’s own composure; and such seem to be the songs of the brethren, in praise of Christ, as the Word of God, ascribing divinity to him, condemned by some heretics. <sup>20</sup>

IV. The manner in which psalms, &c. are to be sung may be next considered.

1. Socially, and with united voices; so Moses and the children of Israel sung at the Red Sea; so Christ and his disciples sung after the Lord’s Supper; so the watchmen will sing in the latter day, even with their voice together; so did Paul and Silas in prison; and thus the churches are directed in Ephesians 5:19; Colossians 3:16.

<sup>15</sup> See my Discourse on Singing, p. 45, 46, &c.

<sup>16</sup> “Vox umnoi, cum Hebraeo titulo מִלְחָה multo melius congruit.” Lowth.

<sup>17</sup> Antiq. l. 7. c. 12.

<sup>18</sup> L. de mutat. nom. et l. de Somnis, et alibi.

<sup>19</sup> Apolog. c. 39.

<sup>20</sup> Euseb. Hist. Eccl. l. 5. c. 28. & l. 7. c. 30.

2. With the heart along with the mouth, as heartily as well as vocally, which is making “*melody in the heart*,” (Eph. 5:19) or performing the duty in sincerity and truth; and not as the Israelites, who flattered God with their lips, sung the praises of God, but soon forgot his works.

3. “*With grace in the heart*,” (Col. 3:16) with the several graces; not one note, but a mixture of notes, makes melody; many voices, yet one sound, make a chorus: <sup>21</sup> so singing must be with various graces; with faith in God, without which it is impossible to please him; and with strong love and affection for him; and also “*with reverence and godly fear*,” for God is “*fearful in praises*” רִשְׁוֹ reverend in them, to be praised with great fear and reverence of his Majesty.

4. “*With the Spirit*,” as the apostle Paul determined to do (1 Cor. 14:15), with the Spirit of God, whose assistance is necessary in this as in prayer; and with our spirits, sincerely, fervently, and affectionately, and in a spiritual manner, suitable to the nature of God, who is a Spirit.

5. “*With the understanding also*,” with the understanding of what is sung; and in such a manner, and in such language, as may be understood by others; for one end of the duty is, not only to speak to ourselves in it, but to “teach” and “admonish” others; and perhaps the apostle may have some regard to one of the titles of David’s psalms לִמְסָח “*Maschil*,” which signifies, a psalm giving instruction, and causing to understand. In a word, besides our mutual edification.

6. We should have in view the glory of God; for we are to “*sing unto the Lord*,” not to ourselves, merely to raise our natural affections, to gain applause from others, by the fineness of our voice, and by observing an exact conformity to the tune; but to the glory of Father, Son, and Spirit, the one God, who condescends to inhabit the praises of Israel. What remains now is only,

V. To answer to some of the principal objections made to this duty; these are chiefly made against the matter and manner of singing, and the persons, at least some of them, who join in this service.

1<sup>st</sup>, the matter and manner of singing, particularly David’s psalms; to which are objected,

1. That they were not written originally in metre; and therefore are not to be sung in such manner; nor to be translated into metre for such a purpose. The contrary to this is universally allowed by the Jews, and appears from the different accentuation of them from that of other books, and is asserted by such who are best skilled in the Hebrew language, both ancients and moderns. Josephus <sup>22</sup> says, David, in a time of peace, composed divine songs and hymns, of various metre, some trimetre, that is, of three feet; and others of pentametre, that is, of five feet. And Jerom, <sup>23</sup> who, of all the fathers best understood the Hebrew tongue, takes the psalms to be of the Lyric kind, and therefore compares David, to Pindar, Horace, and others; and for the metre of them appeals to Philo, Josephus, Origen, Eusebius, and others. Gomarus <sup>24</sup> has given hundreds of verses out of the psalms, which agree with Pindar and Sophocles; <sup>25</sup> and the word commonly used throughout that Book, in the judgment of learned men, signifies metre; <sup>26</sup> and since then the Psalms were originally written in metre, it is lawful to translate them into it, in order to be sung in the churches of Christ.

2. It is doubted whether the Book of Psalms is suited to the gospel dispensation, and proper to be sung in gospel churches. Nothing more suitable to it, nor more proper to be sung in it; since it abounds with prophecies concerning the person and offices of the Messiah, his suffering and death, resurrection, ascension, and session at the right hand of God, now more clearly understood, and more capable of being sung in an evangelic manner; and also is full of precious promises; is a large fund of experience, a rich mine of gospel grace and truth, and so is greatly suited to every case and condition the church of Christ, or a particular believer may be in at any time; a little care and prudence in the choice of proper psalms on particular occasions, would fully discover the truth of this.

3. It is objected, that cases are often met with in this book we cannot make our own; and to sing them, it is sug-

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21 Seneca, Ep. 84.

22 Antiq. l. 7. c. 12.

23 Ep. ad Paulin. tom. 3. fol. 3. 2. praefat. in lib. Job fol. 8. 2

24 Davidis Lyra inter opera ejus, t. 2. p. 317, &c.

25 See my Discourse on Singing, p. 23, 24.

26 רִשְׁוֹ, “metrum, vel numeros, sive quam Graeci rithmon, vocant, significat,” Lowth. de Sacr. Poesi Heb.. Praelect. 3. p. 40. in marg. & Praelect. 4. p. 44. vid. Gejerum, & Michaellem, in Psalm iii. 1.

gested, would be lying to God; and that some are quite shocking, as curses and imprecations on wicked men; and seem to show a want of that charity which is recommended in the gospel. To which it may be replied, that singing cases not our own, are no more lying to God than reading them is, singing being but a slower way of pronunciation, in a musical manner. Besides, when we sing the cases of others, we sing them as such, and not our own; which yet may be useful by way of example, advice, comfort, or instruction; and being sung in public, may be suitable to some in the community, though not to others; and so the end of singing be answered: and the same objection will lie equally against public prayer, and joining in that, since it cannot be thought that every petition is suitable to all: and as for curses and imprecations on wicked men, these may be avoided; we are not obliged to sing all that are in the psalms; besides, these may be considered only as prophetic hints of what may be expected will befall such persons, and may be sung to the glory of God, and with instruction to ourselves; since herein may be observed the justice and holiness of God, the vile nature of sin, the indignation of God against it, and abhorrence of it, and in which it is to be had with all good men.

4. It is urged, that to sing David's Psalms, and others, is to sing by a form, and then why not pray by one? I answer, the case is different; the one may be done without a form, the other not; the Spirit is promised as a Spirit of supplication, but not as a Spirit of poetry; and if a man had an extraordinary gift of delivering out an extempore psalm or hymn, that would be a form to others who joined him; add to this, that we have a Book of Psalms, but not a book of prayers. David's Psalms were composed to be sung by form, and in the express words of them, and were so sung (see 1 Chron. 16:7; 2 Chron. 29:30); hence the people of God are bid, not to "make" a psalm, but to "take" a psalm, ready made to their hands (Ps. 81:1, 2).

5. It is observed, that David's psalms were sung formerly with musical instruments, as the harp, timbrel, and cymbal, and organs; and why not with these now? if these are to be disused, why not singing not singing itself? I answer, these are not essential to singing, and so may be laid aside, and that continue; it was usual to burn incense at the time of prayer, typical of Christ's mediation, and of the acceptance of prayer through it; that is now disused; but prayer being a moral duty, still remains: the above instruments were used only when the church was in its infant state, and what is showy, gaudy, and pompous, are pleasing to children; and as an ancient writer <sup>27</sup> observes, "these were fit for babes, but in the churches (under the gospel dispensation, which is more manly) the use of these, fit for babes, is taken away, and bare or plain singing is left." As for organs, of which mention is made in Psalm 150:1-6, the word there used signifies another kind of instruments than those now in use, which are of a later device and use; and were first introduced by a pope of Rome, Vitalianus, and that in the seventh century, and not before. <sup>28</sup>

**2ndly**, there are other objections, which lie against some persons singing; as,

1. Women, because they are ordered to "**keep silence in the churches;**" and are not "**permitted to speak,**" (1 Cor. 14:34, 35) but this is to be understood only of speaking and teaching in public, in an authoritative way (1 Tim. 2:11, 12), otherwise it would not be lawful for them to give an account of the work of grace upon their hearts; nor to give evidence in any case, and the like: as for singing the praises of God, it is a moral duty, and equally binding as prayer on both sexes; and the God of nature and grace has given women faculties capable of performing it; and having a voice suited for it, to join in harmonious concert, ought to be exhorted to it, and encouraged, and not discouraged and discountenanced. Miriam, and the women with her, sung at the Red Sea; and Deborah sung with Barak; and it is a prophesy of gospel times, that "**women**" should come and "**sing in the height of Zion,**" (Jer. 31:8-12) and, indeed, what else is the "**woman's prophesying,**" but singing, allowed by the apostle, with her "**head covered;**" as is well judged by a learned writer; <sup>29</sup> since prophesying is explained by singing, as well as by praying and preaching, (1 Cor. 11:5, 14:15, 24, 26; see 1 Chron. 25:1-3) where prophesying is used in the same sense.

2. The singing of unbelievers, and singing with them, are objected to by some; but then this supposes that it is the duty of believers, and is allowed of; or otherwise the objection is impertinent. Now let it be observed, that singing the praises of God, as well as prayer, is a moral duty, and so binding on all men, believers and unbelievers; and though none but the former can sing in a spiritual and evangelical manner; yet the latter are obliged to do it, in

<sup>27</sup> Autor. Qu. et. Respons. inter opera Justin. p. 462.

<sup>28</sup> Platina de vitis Pontif. p. 86.

<sup>29</sup> Works, vol. 2. p. 785, 1157. see Targum Jon. in 1 Sam. x. 5. and xix. 20, 23, 24.

the best way they can; and it may be as well objected to their admission to public prayer, as to public singing; and it will be difficult, if not impossible, to know who are such in public assemblies; and supposing they ought not to sing, how can this affect believers? it is not their sin; nor should they neglect their duty on this account; but rather blush to see such so forward to it, to whom it is thought it does not belong, and they so backward to it. Besides, it has been the practice of the saints in all ages, to sing in mixed assemblies; there was a mixed multitude that came out of Egypt with the Israelites, in whose presence they sung at the Red Sea, and who very probably joined them in it, since they shared in the common deliverance. It was the resolution and practice of David, to sing the praises of God among the heathen (Ps. 18:49, 51:9), and, indeed, some ends of this ordinance cannot be otherwise answered; which are to declare the Lord's doings, his wonders, and his glory among them (Ps. 9:11, 96:3), and this has been an ordinance for conversion; it was of great use in forwarding the reformation from popery, as bishop Burnet,<sup>30</sup> in his history of it, relates; and it has been made very useful to souls under their first awakenings. Austin<sup>31</sup> speaks of it from his own experience: he says, "How much have I wept at thy hymns and songs, being exceedingly moved at the voices of thy church sweetly sounding. These voices pierced into my ears; thy truth melted into my heart, and from thence pious affections were raised, and the tears ran, and it was well with me."

3. It is urged, that singing is not proper for persons in any distress, only when in good and comfortable frames; and which is very much grounded on James 5:13 the sense of which is, not that such are the only persons that are to sing psalms, or this the only time of doing it; any more than that afflicted persons are the only ones to pray, and the time of affliction the only time of prayer; but as affliction more especially calls for prayer, so a good and joyful frame on account of good things, for singing of psalms. What more distressed condition could a man well be in, than that in which Heman the Ezrahite was when he penned and sung Psalm 88:1-18? as the church sung in the wilderness in the days of her youth, when she came out of Egypt; so it is prophesied that she should hereafter sing there as then; and as the church is now in the wilderness, where she is nourished with the word and ordinances, for a time, and times; and half a time, she has reason to sing on that account (Hosea 2:14, 15; Rev. 12:14).

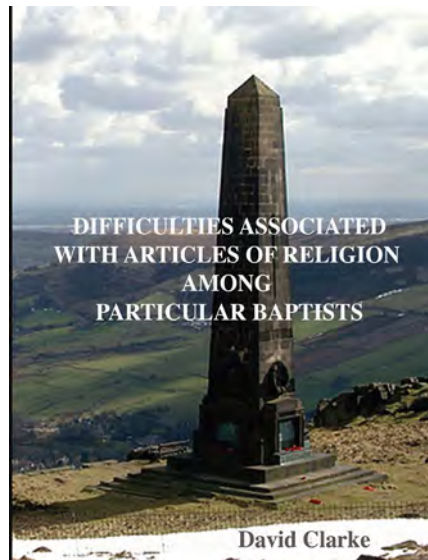
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30 Hist. of the Reformation, vol. 2. p. 94.

31 Confession. l. 9. c. 6.



DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION AMONG PARTICULAR BAPTISTS



David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

**Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**

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